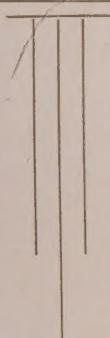


# WORLD CALL

Evangelism



FEBRUARY 1934

Price 15 Cents

# What the New Year Book Shows

From the 1933 "Year Book of Disciples of Christ" just from press

Our total church membership throughout the world is 1,817,238, a gain over the previous year of 109,379; in the United States and Canada, 1,675,731, a gain of 102,999. For the first time in the history of the brotherhood, the total membership exceeds 1,800,000.

Our Bible school enrollment for the world totals 1,258,976, a gain of 56,849.

Reports show a total of 9,111 churches throughout the world, a gain of 9.

The number of ministers in the United States and Canada is 7,266, a gain of 8.

The total additions by baptism throughout the world as reported is 74,364, a loss of 174 or .23%.

The total amount given during the year ending June 30, 1933, to the national boards reporting to the International Convention of Disciples of Christ, including amounts given to state and provincial missionary societies and the miscellaneous missionary, benevolent and emergency relief offerings, was \$2,482,902.51, a loss of \$711,712.35 or 22.28%. This figure does not include money raised for local expense.

5,098 churches made some offering to at least one of the National Boards during the year, but 306 less than the previous year.

East Dallas Church, Dallas, Texas, once again heads the list of churches making the largest total regular offering to all organizations. The church school of First Church, Fort Worth, Texas, retains its place at the head of the church schools in its giving for missions and benevolence. The missionary organizations of East Dallas Church, Dallas, Texas, takes first place among the missionary organizations in making the largest offering for the year. The Spartansburg, South Carolina, Church, holds the record for the largest average gift per member, viz., \$31.18.

—H. B. HOLLOWAY, CHAIRMAN,  
YEAR BOOK COMMITTEE

## Circulation's Cozy Corner

We just can't keep up with some of these WORLD CALL secretaries. Here's Mrs. W. P. Sterns of National City Church, Washington, D. C., credited with 102 subscriptions. When we first wrote this paragraph she had 79 subscriptions. Now an additional 23 has come in. And to top that Mrs. Sterns writes that she is going to send in one or two more long lists! The present record is better than one out of every ten members reading WORLD CALL in the National City Church. We'll wager R. H. Miller is proud!

\* \* \*

Here's a note we can't slip by. "I have gotten along without WORLD CALL for over a year because I felt I could not afford it. Now I feel I can't afford to do without it, that I have missed something vital this past year, so here is my check. Please let my subscription start with the January number."

\* \* \*

Here's our good turn paragraph. At a board meeting of the church at Stillwater, Oklahoma, after a talk on the great value of religious journalism to every church and churchman, the acting mayor of the city, a member of the board, expressed his approval and pulled out a five-dollar bill saying that he was using his salary as mayor for the public benefit. He wanted to give five subscriptions to WORLD CALL to those who could not afford it.

\* \* \*

The First Christian Church, Palestine, Texas, gives a year's subscription to WORLD CALL to every family that has paid \$10.00 toward the church budget. Since WORLD CALL readers are pretty sure to keep on supporting the church budget when they see what the church is doing at home and abroad, this is a sound investment.

\* \* \*

WORLD CALL recently bobbed up in the seven-page Workers' Conference Report of the church school in Third Church, Indianapolis. Believing that the monthly reading of WORLD CALL by each school worker would prove a material help in the missionary and educational work of the school, they have subscribed for a block of twenty-five WORLD CALLS a month. Mrs. H. A. Winterrowd is Third Church's WORLD CALL secretary. She can now supply each general officer, principal and teacher who does not already have opportunity to read the magazine.

Such a plan is being used elsewhere and would be feasible in any church school. Better take stock of your own school and profit from this "tip to the wise."

\* \* \*

We've got a hunch that many a person reads WORLD CALL through the benefit of an unsung deed of kindness of the WORLD CALL secretary. Ten subscriptions means one free subscription, according to our policy. Many an extra subscription provided from the efforts of the secretary goes into the hands

(Continued on page 26.)

## INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue  
Indianapolis, Indiana

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# World Call

VOLUME XVI

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No. 2

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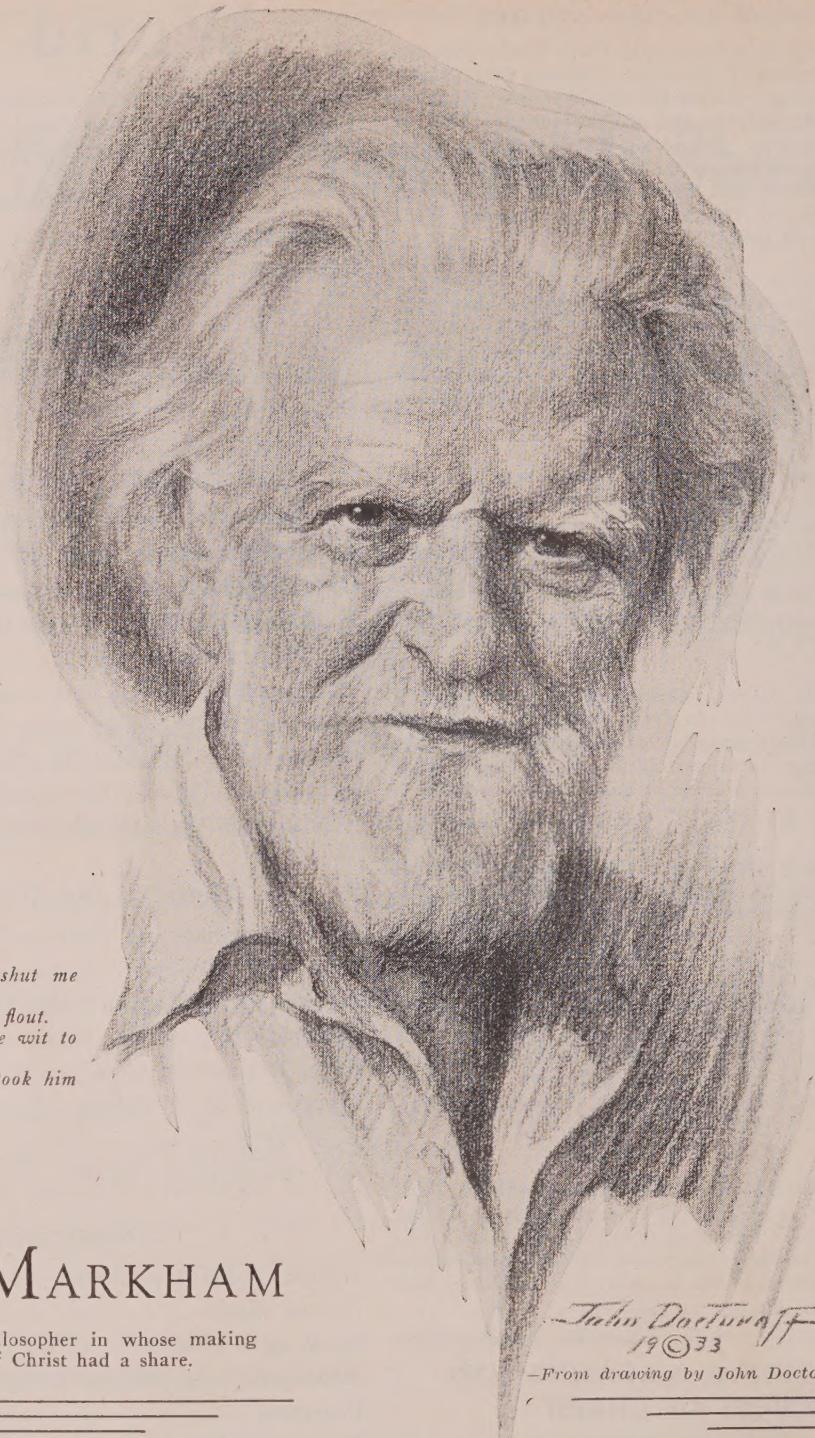
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*"He drew a circle that shut me  
out—  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to  
win;  
We drew a circle that took him  
in!"*

## EDWIN MARKHAM

Famous Poet and Philosopher in whose making  
the Disciples of Christ had a share.

*John Doctoroff*  
1933

*—From drawing by John Doctoroff.*

**T**HE fact that Edwin Markham comes from a family of Disciples of Christ and was a student in old Christian College at Santa Rosa, now California Christian College, Los Angeles, and later taught in the institution, is an honor cherished by both the school and the church at large. During 1874-75, Mr. Markham studied at "Old Christian," teaching as he could to help pay his tuition. The depth of tenderness of his soul, known now by the whole world, was evidenced even then in a memorable address at the first commencement of the school on "What Hath God Wrought." His most famous poem, "The Man With the Hoe" was written in 1900 and produced a profound and world-wide sensation. During all the years he has hammered from the ramparts of God for social righteousness, a deep religious note has run through all his poetry like "some whisper from the sky." When recently he addressed the students of California Christian College, "he fired them with the spirit of a crusader," said Edgar Lloyd Smith. We are indebted to Professor Smith for securing the permission of Mr. Markham's manager to reproduce this remarkable drawing by John Doctoroff.

# WORLD CALL

Harold E. Fey, *Editor*

Rose Stephens Rains, *Office Editor*

*Contributing Editors:* Stephen J. Corey  
C. E. Lemmon

Mrs. W. F. Rothenburger

L. Madge Smith, *National World Call Secretary*

H. O. Pritchard

James A. Crain

Edgar De Witt Jones

VOLUME XVI

FEBRUARY, 1934

NUMBER 2

## *The Fellowship of Prayer*

ACH year tens of thousands of Protestants throughout America unite in a quiet fellowship of prayer during the Lenten period. The channel through which this vast spiritual tide annually moves is a little booklet. It is issued through the Federal Council of Churches and is known, simply and appropriately, as *The Fellowship of Prayer*. Last year over 600,000 copies were sold and distributed to the churches of the country. This year the booklet has been written by Charles E. Jefferson, who for more than a generation made Broadway Tabernacle a power house in the heart of New York City. He builds the forty-five devotional studies of the 1934 series around the theme, "Men ought always to pray." The booklets may be secured from the Department of Evangelism, Federal Council, at 105 East 22nd Street, New York, for three cents a copy or two dollars a hundred. No greater thing could come to our churches than a wholesale participation with other Christian people in this country-wide intercession which begins February 14 and continues until Easter.

## *Race Relations Sunday*

HE Negro is the real "forgotten man" in America. The establishment of the minimum wage by the National Recovery Administration has unintentionally done him a great deal of harm. Employers of Negro labor say that if they must pay such a high wage they will hire only white labor. Since the Negro was the first man fired and is now the last man to be hired, the current rise in employment has helped him little. He is now probably worse off than he has been at any time since the middle of the last century. Race Relations Sunday, February 11, ought to be the beginning of the "New Deal" for the Negro.

## *Taxation of Churches*

BISHOP F. J. McConnell, Rabbi Stephen S. Wise, and John Haynes Holmes are sponsoring a bill recently introduced into the New York Legislature to tax those churches which hold considerable stretches of land in the heart of great cities. They cite as an example of the need for such action the case of Trinity Protestant Episcopal Church which stands at the head of Wall

Street in New York. This church holds tax-free property whose value has risen from \$3,750,000 in 1885 to \$24,800,000 in 1932. Some years ago a part of this property consisted of some of the worst tenement houses in the city. The taxation of a church which is thus hindered from fulfilling its rightful work seems to us to be the only way in which it can be made of some use. Spiritually it is dead. Therefore, let it pay its way as a secular institution.

## *A Chief Man on the Chief Needs*

A PARAGRAPH from the annual report of Nicholas Murray Butler to the trustees of Columbia University deserves more than passing notice. He said: "The chief needs of American public service are five very simple ones: honesty, courage, common sense, knowledge and vision. The character-building forces of the nation—the home, the church, and the college—must be depended upon to provide the honesty and the courage. Nature, and nature alone, can furnish the common sense. To honesty, courage and common sense the university can and should add knowledge and vision. Given these qualities, we are in the presence of the ideal public servant."

## *A Wave and the Tide*

TWO Christmas Day statements met in our newspaper, though they were made by men separated by thousands of miles. From Moscow came a dispatch describing the war cloud which hangs over the Far East. From Chicago, Dr. Arthur Compton, famous physicist, sent forth an interview in which he said, "Faith in God may be a thoroughly scientific attitude, even though we may be unable scientifically to establish the correctness of our belief. Science can have no quarrel with a religion which postulates a God to whom men are as his children."

The accidental appearance of these two statements side by side offers food for thought. The first is a description of the direction in which the world apparently is moving. The second points out the way in which the world is actually going. The first is a wave whipped up on the surface of the deep by a brief offshore wind. The second is the irresistible counter movement of the landward tide, quietly filling all the

bays and inlets for ten thousand miles and at last floating even the stranded ship of science upon the mighty seas of faith in God.

### The President and the League

**B**Y HIS statement opposing our entrance into the League of Nations, President Roosevelt deeply disappointed that great body of Christian public opinion which knows that peace will never come unless nations organize to bring it about. With Japan and Germany out of the League and with Italy on the verge of going out, he has also probably written the death sentence of the League as a world force for peace. We rejoice, however, in his announced intention of keeping American soldiers within our borders where they belong, and suggest that the logical corollary of this is also to keep the American fleet at home.

### Increase in Unemployment

**D**EEPLY buried in the report of the American Federation of Labor were some figures which need attention. Five hundred and eighty thousand men lost their jobs in the month of November. This increased industrial unemployment from 10,122,000 to 10,702,000. If Federal relief were not caring for so many, suffering would be worse than ever this winter. By the end of December the Relief Administration claimed to have 4,000,000 at work under the CWA. Some employers are taking advantage of government relief and letting men go. Such lack of public spirit will yet seal the doom of an economic system which subsidizes selfishness through private profits.

### The Oldest New Testament

**T**HE most valuable manuscript in the world, the *Codex Siniaticus*, fourth-century Greek manuscript of the New Testament, has just been purchased by the British Museum from the Soviet government. The price was \$500,000. The *Codex Siniaticus* is the oldest copy of the Scriptures known to exist. In 1844 a German scholar discovered it in a wastebasket in a monastery on Mount Sinai. He later presented it to the Czar of Russia. Thousands of people flocked to see it when it was put on exhibition in London. At the same time a warm debate was going on in Parliament on the issue of whether so much money should have been spent for a manuscript at this time when suffering is so great among the unemployed.

### China Points Out Our Choice

**S**ENTIMENT in China is rapidly turning toward the military method as the only way in which that harried nation can be saved. C. T. Wang, Christian Foreign Minister of China at the beginning of the Japanese aggression in Manchuria, stood for peaceful

methods of settlement, even though such a stand meant that his office was wrecked and he was almost killed by angry students. Now he has reversed his position and says that China's only salvation is the sword.

Wellington Koo, Chinese delegate at Geneva, recently pointed out that China's choice is also the world's choice. He said: "We have arrived at the crossroads of the world's destinies. Our choice is between armed peace, which is based upon a precarious balance of power, is most costly to every nation and postulates war as inevitable, and peace based upon collective responsibility, which is most economical for all because it is maintained by joint efforts and common sacrifices, and which is stable because it accepts justice as the final arbiter of nations."

### Over a Peruvian Radio

**I**N SLEEPY and medieval Peru a lecturer had prepared to speak for fifteen minutes over the radio. "Better make it ten minutes," said the attendant in charge. "People do not care for radio lectures."

Now, by request, George P. Howard of the Committee on Cooperation in Latin America lectures for a half hour every day. The reason is that he always speaks on vital Christianity, the liveliest subject in Latin America or anywhere else today.

### Tardy Justice

**T**HE Christmas amnesty of President Roosevelt, restoring full civil rights to the conscientious objectors of the last war, was a fitting if tardy observance of the day. To most people it was a distinct shock to realize that for fifteen years hundreds of their fellow-citizens had lived under the brand of disgrace for being a little more foresighted than the rest of us concerning the real nature of that futile conflict. The reason the country as a whole had not known of the existence of this large number of people who for fifteen years suffered for their convictions was that nearly all were secretly convicted by military courts. Civil rights become "a scrap of paper" in time of war.

### Japan Recognizes Christianity's Value

**C**HRISTIANITY has rendered a service to Japan which is far out of proportion to the number of its adherents," said a representative of the Japanese national Department of Education at a recent meeting of the National Christian Council. "The superior character of its teachings and the fact that it introduced a new culture into Japan has made this possible. In its present situation, however, Japan is not so dependent on foreign thought and influence as formerly and it is incumbent on Christianity to become indigenous to the soil and soul of the nation."

### The Event of the Month

THE new executive committee of the United Christian Missionary Society meets bimonthly this year in order to save the expense of travel. At the last meeting of the committee an extended discussion of



1934 Executive Committee

the question of religious liberty in the Belgian Congo was led by Emory Ross. His article, which appears elsewhere in this number, mentions the increasing difficulties which are being put in the way of Protestant missions in that area.

### Close the Back Door

ELSEWHERE in this issue a Methodist bishop frankly faces the unpleasant fact that that communion has lost 2,500,000 members in the last decade "out of the back door." Removals who fail to take membership in their new location and backsliders who drop out of church fellowship make up the large proportion of this huge number.

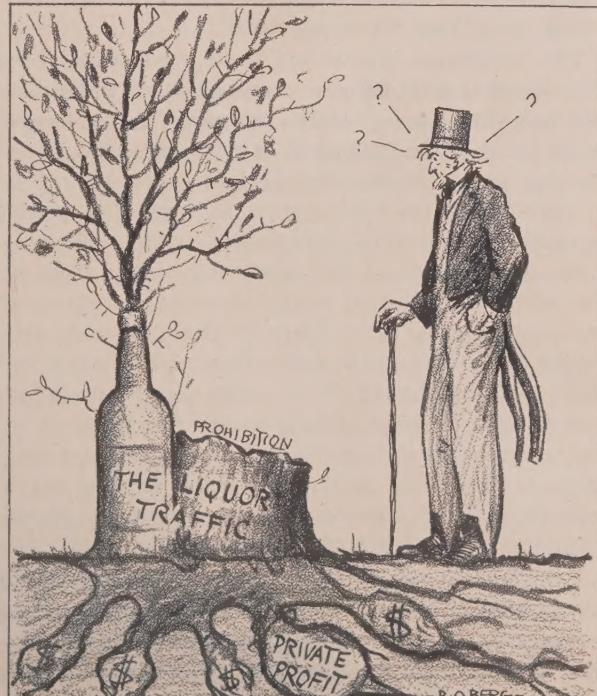
This raises the interesting question as to how many members the Disciples of Christ have lost through the same back door during the last ten years. Since there are no statistics covering this leakage, the only ways an estimate can be reached are two. The first is to base it on the losses of the Methodists. Two million five hundred thousand is five-eights of the present membership of the Methodist church. Five-eighths of our present membership is 1,125,000. The other method of arriving at an estimate is from the experience of the local church. Every pastor knows that if his church is to hold level over a period of years it must gain at least 8 per cent a year to overcome losses. Eight per cent of our present membership is approximately 144,000. Over ten years this adds up to 1,440,000.

Thus it would appear that the Disciples have lost at least a million people "out of the back door" during the last decade. This is a staggering number.

What can be done about this loss? The first thing is to face it. It is an unpleasant fact, but an ostrich policy of burying our heads in the sand will not make it less true. Indeed, this is the surest way to lose another million in the next decade.

The second thing is that while this number cannot be entirely wiped out, it can be substantially reduced. A better trained ministry and laity, a more worth-while type of church service, more helpful sermons, a program of closer pastoral care, a more intensive development of religious education, expansion of the helpfulness of the church into the new needs created by our unprecedented social situation, an increase in the area of cooperation between churches, the development of an adequate religious press to supplement the efforts of the local church—these are some of the ways which first come to mind of reducing this million.

Think what it would mean to reduce this number by half. It would not only mean that at the end of a decade there would be a half million more members in churches. The increased enthusiasm of the membership as a result of the fact that through the churches they were all growing "in the nurture and admonition of the Lord" would make the church a far mightier force for righteousness than now. It would make membership in churches a more vital thing—a thing which would not only win men but would hold them and remake them. The thirsty millions outside the church would naturally and inevitably turn to this fountain of the abundant life which they would discover springing up in their midst. So, while we should not give up our efforts to win new members through the front door, wise statesmanship demands that we give increasing attention to that enormous number who are slipping unobserved out of the back door of the church.



Next time—Dig up the Roots

# A Call to Arms!

## From the President of the International Convention to All Disciples of Christ

By W. F. ROTHENBURGER

**M**ORE than any of us dreams, a bloodless revolution is going on all about us. Old modes are slipping into the discard and new ones are taking their places in statecraft, in education, in society, in economics and in religion. New thought grooves are silently being worn into today's consciousness. Tomorrow they will be the channels through which must flow the streams of a new civilization. No communion in America is more concerned about it all than the Disciples of Christ who constitute a vital part of American Protestantism.

The special called meeting of the presidents and moderators of eighteen Protestant bodies held at Washington in December, and of which the Disciples of Christ were a part, came to grips with present conditions. These representatives were of a common mind at many points. A shrinkage in membership, a lowering spiritual mood, reduced missionary and current budgets, changing moral ideals, spiritual indifference, lack of religious passion and staggering church debts were expressed facts which sobered us. On the other hand, faith in a living and approachable God, reliance upon the efficacy of Christ's interpretation of life, the power of the essential gospel message were among the things which heartened.

Two statements crystallized from the discussion on that occasion will indicate a well-balanced individual and social emphasis. "Unless the gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole." Again, "We cannot be interested in the salvation of individual personalities without being at once concerned about the slums that damn them or the unemployment that works havoc to the spirit of man no less than to his body." It would seem that among many leaders the social chart and compass are fairly well established. What we all seem to need just now is more vigorous stoking in the furnace room of the individual soul, in order to lend courage and militancy to the pulpit and to the pew. To this end it was agreed that renewed emphasis must be placed upon the spiritual life of the church.

Perhaps the overwhelming thought was that these are days which demand a united Protestant front. To be sure, there are Cromwells still who insist on stopping to curl their ecclesiastical hair while the pagan forces of greed and avarice overtake them. But over against this are literally millions of Christians, both

Protestant and Catholic, who say as did the above mentioned group, that "having faced together the present crisis in the nation and the world, we find ourselves united in a sense of need for a greater spiritual advance. We join in bearing witness to the deep convictions in which we are at one."

Our immediate concern, of course, is that Disciples of Christ shall play their full and rightful part in this united effort to bring in a new civilization. To do this, our first essential task, in my humble opinion, is to set our own house in order. Somehow we must arrive at a point of tolerance among those who differ in the nonessentials of theology and method. This cannot be accomplished by perpetuating our present tendencies toward aloofness and segregation. Most of our prejudices and biases are due wholly to misunderstandings and ignorance which inevitably lead to unhappy taboos and harmful classifications.

**M**ANY walls of separation would crumble, as did the proverbial walls of Jericho, if representatives of various shades of orthodoxy among us would sit face to face and talk over the many influences which now run counter to our mutual Christian ideals. Preachers who hold different shades of thought and interpretation would do well to exchange pulpits and discover other genuine passions for Kingdom building outside their own parishes, passions which far transcend their differences. Those who differ in method and policy of expanding the influence of Christianity to world borders might well study constructively each other's methods, out of which would come a new appreciation of undiscovered loyalties. Such an exchange of thought and intermingling of personalities would drive out one of our greatest sins—in-tolerance. While this is always un-Christian, in these testing times of the church especially it mocks the beautiful content of the word "brotherhood" by which we are so anxious to be known, but which all too frequently we have so sinfully betrayed.

We are particularly concerned that these loftier passions and ideals should manifest themselves at our conventions. We would have the next convention be one to which every type of Disciple of Christ could come for fellowship, for inspiration and for a clearer vision of what the Kingdom may mean among the men, women, and children who are reaching out for a prac-

(Continued on page 26.)



The Last Supper

—Fritz von Uhde

# Evangelizing "Once-Won" Disciples

By I. J. CAHILL\*

BISHOP CHARLES WESLEY BURNS was reported recently as saying the Methodist Episcopal church has lost "out of the back door" 2,500,000 members in the last ten years. That is a startling revelation. The bishop no doubt meant it to be startling. The figures may not be exact but we can hardly expect a bishop of as businesslike a church as the Methodist to allow himself to be swept off his feet by his own rhetoric. Their accuracy is a sufficiently firm basis for some thoroughly accurate and vital thinking about ourselves.

The Methodists began that decade with 4,012,736 members. They had 4,023,970 at its close. Their annual loss, which the bishop places at 250,000, averaged 6.25 per cent of their membership. In ten years they just held their own. Roughly we may estimate, therefore, that it required an annual gain of 6.25 per cent in membership for them to hold level. The rest of us are not so different.

To make vigorous gains, then, we may assume that each church must add 10 per cent per year. These additions will have to be new Christians. Transfers from one congregation to another add nothing to the brotherhood as a whole. To add 10 per cent to our total membership it will not suffice for each church

to set its goal at a 10 per cent gain. Hundreds of churches will not add a member by confession of faith. Hundreds of others will fall far below 10 per cent. Growing churches must make up for those whose growth has stopped.

Evidently it is no time for complacency. No more is it any time for despair. There is something we can do about it. Respecting limitations of space we omit consideration of increasing the intake at the front door. Proper attention to the leakage at the back door will do much to increase the net gain. It will at the same time do much to give a square deal to those brought in at the front door.

To overcome back-door losses, let us meet people as they come in at the front door. What are their hopes and expectations as they come in? What outlook have we given them? What promises are they looking to us to fulfill? Most people in becoming Christians think of saving their own souls—little else. The earnest preacher, striving for decisions, impresses the hearer that the saving of his soul depends upon and is achieved by that decision. With such a background what chance for "steadfast continuance"? One swift, sublime decision and it is all over, Christian standing is achieved and heaven assured! On a narrow foundation like that we begin to establish the abundant life.

It would be fair to those who enter at the front

\*First vice-president and superintendent of evangelism, U. C. M. S. For twenty years secretary of the Ohio Christian Missionary Society.

door and tend to prevent their hasty exit at the back door if, while pressing for decision, we should disclose a glimpse of the good life which is to follow. There is the adventure of faith, the enlarging experience of love, the heart-warming fellowship with believers, the sustaining power of hope. There is a world to be redeemed and transformed into the garden of God. It is fair to the prospective Christian to let him know that after the decision the center of emphasis will be on the good life.

All this may be summed up in making our religion richer and more vital. Any attempt to put this in words ends only in commonplaces. Words are a useful medium of communication to be sure, but quite inadequate to transmit vital religion. There is an atmosphere about a church, a "feel" of its life, which goes farther in making deep and lasting impression than any words. It is this flavor of spiritual life that gives point and power to our words. Reverence, earnestness, steadiness of devotion as against vocally explosive emotion, vision of a better world, an attitude of good will, these are the spiritual forces behind our words. They make the power of the church.

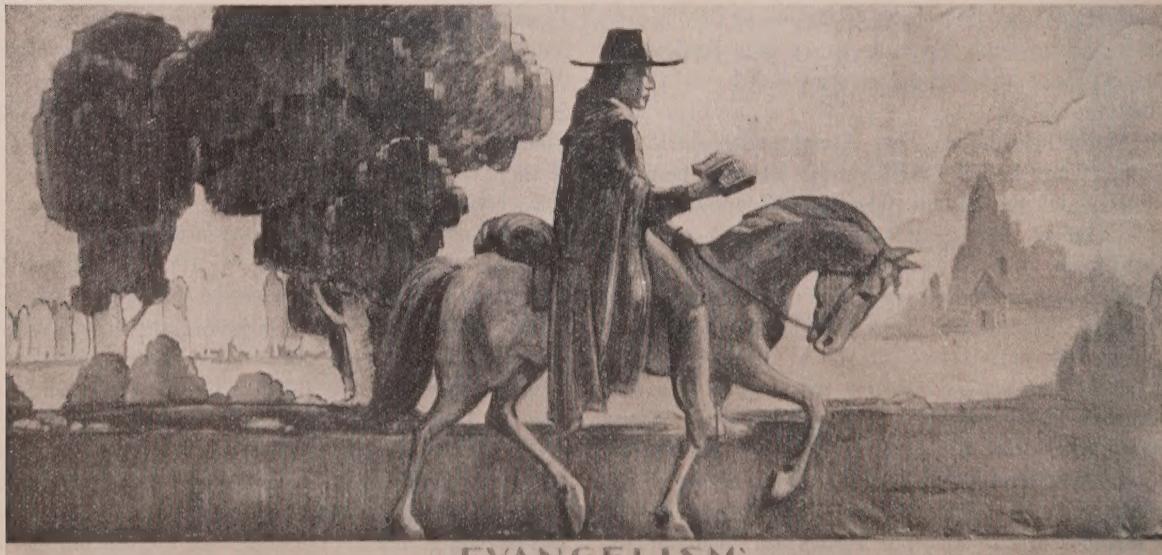
Deep in the heart of the leaders of the church should be the conception of Christianity as different from the church. The church is an institution. Christianity is a movement. The church needs the support of the people. Christianity gives support to failing courage and hope. The church is a human fellowship. Christianity is a divine inspiration. If the church through her minister and other leaders is surcharged with the vision of her place as the agent for perpetuating and spreading the Christianity of Christ, the inspiration thus imparted to her people will help greatly to hold in vital fellowship many of those who drift out through the back door.

In facing the problem of holding her own the church cannot overlook her youth. They are a charge committed to her care. They are her greatest potential asset. A perennial problem for the church is to make the transition from the generation passing to the generation coming with the least possible loss. In the knowledge and use of religious education the church has at hand the best solution of this problem of which I know. Educators have turned their attention to the special problems of religious education. Their skill is at command of the churches through the International Council and our own nation-wide department of religious education. To hold the youth is to do much to reduce the flood pouring through the back door. Our religious education forces can help churches to enlist the power of our youth in loyal service.

A suggestion worthy of brotherhood-wide attention is made by Lin D. Cartwright in his forthcoming book, *Educational Evangelism: Let every minister two weeks before Easter each year write to all non-resident members of his church urging that at the Easter season they take membership in the church where they live and enter into active service in its program.* This suggestion is as worthy of first-page prominence as the statement of Bishop Burns. It will help solve his problem.

Christianity is essentially evangelistic. It eagerly seeks to lead men into the way of salvation. It looks to nothing less than the covering of the whole earth with the knowledge of God.

Micah registered the high reach of Judaism "to do justly, love mercy and walk humbly with thy God." He speaks for the individual life and individual favor with God. The Christianity of Christ makes it a passion to imbue every heart of man with the same reverent, godly attitude.



—Courtesy International Journal of Religious Education.

A Mural in the Hall of Religion, A Century of Progress Exposition

—Kvindskopf



—Courtesy "The Christian-Evangelist"

"The Upper Room"

**A. F. Wickes**, advisory architect of the Board of Church Erection, who paints in his spare hours, is the artist of this conception of the upper room in the afternoon following the Last Supper. Peter, following his denial of Jesus, flees back to the sacred place with the memory of the crucifixion in mind, and in humility and sorrow rededicates his life to God at the table of the Lord.

**I**N RECENT years there has been a growing movement within all communions to make the worship service of the church a more vital expression of religion. Heretofore it has not been altogether expressive of its true purpose. It has not always been clearly articulate of God, nor has it spoken surely the language of the soul as it cries out in the language of Job, "Oh, that I knew where I might find Him."

In the endeavor to make their worship service satisfy this hunger of the soul, the Disciples of Christ have, in a way, been extremely discerning. The Lord's Supper, observed with more or less regularity and frequency by other communions, has always been given a place of primacy in every Lord's Day morning worship service of the Disciples. No sacrament of the church lends itself to real, radiant, satisfying worship as does the communion service. It is the Mystic Festival that gives to all earnest worshipers a consciousness of their own powers of ascension to the throne of grace, and points the way to the highest flights of which the soul of man is capable. That it may add its fullest enrichment and colorfulness to the hour of worship, it should be given even greater eminence. With this thought in mind, let us consider the philosophy of the sacrament.

Jesus once said in the presence of his own temptation, "Man shall not live by bread alone." He knew that man requires more than material satisfaction. He knew the unquenchable longing in the heart of man for

## The Mystic Festival

By  
RAY CHARLES  
JARMAN\*

One higher than himself to whom he might go for help and comfort. In order that man might be able to articulate that deep longing, and that his heart might be sensitized to the mystical overflowing of the divine spirit, Jesus, in that sacred upper room, instituted the Lord's Supper. That Mystic Festival is the heavenly messenger that opens the windows of the soul and makes the inner life responsive to God and his message of light and love and life abundant.

We appreciate too little the overflowing of that divine energy into our lives. Whole areas of our failures in religious experience are due to the fact that we have not sought to open our minds and hearts to that blessed overflow. To me the greatest marvel of the Christian religion is this divine exuberance, this pervading, penetrating spirit which is everywhere seeking entrance into the hearts of God's elect, and whose most practical agent is the Lord's Supper.

Let us look for a moment at the sacrament as celebrated by our Catholic friends and note how it differs from the Protestant observance. The whole of the Catholic mass centers about what the Protestant is wont to call the Communion Service. The "elevation of the host" is the exalting of the consecrated wafer to the point where it becomes, according to Catholic belief, the actual body of Christ. By the prayer of the priest, they believe, the wafer is transformed before their very eyes into the veritable flesh of Christ's own body. The priest may turn his back upon his con-

**W** **O** **R** **L** **D** gregation; he may speak in a foreign tongue and murmur his words indistinctly and inaudibly, but the worshipers are perfectly satisfied, believing that he is addressing the Christ whose body he holds in his hands. Such worship is objective in character.

**C** **A** **L** **L** **T** HE Protestant is not able to bring himself to believe that the priest has power, by blessing a mere piece of bread, to change it into the very body of Christ; or that all the particles of bread in all the Catholic churches in the world can ever become so many fragments of the body of our Lord. To the Protestant, the bread he breaks has meaning only as he looks beyond it and makes it have significance in his own life. The beauty and value of the emblem must be discovered anew by each individual worshiper. That is the mystic thing about it; it must be felt with poignancy and power in each individual heart. Such worship is subjective.

Let me illustrate. If you walk across the campus of the great University of Chicago, you will note the seeming incompleteness of the various structures. Great niches, apparently intended to hold statues, are cut in the walls of the buildings; but the niches are all empty. Sooner or later one becomes aware that there is purpose in this incompleteness. Those recesses are unoccupied in order that each individual student, collecting his gallery of heroes, may, with his mind's eye, see those of his own choice, each in its proper setting. The empty niches will never be filled save as the student, with his imagination, fills them. They are a symbol and a suggestion of the ideal. That is a typically Protestant point of view.

The Lord's Table is set with the bread and wine which suggest and symbolize the Christ. They are not the Christ, they are only emblematic of his presence; and each worshiper can see in them only the Christ that he himself knows. To the scholar he may not appear as he does to the unlettered person; but for the wise and for the simple there is satisfaction at the table of the Lord. The Mystic Festival meets the needs of every person, of all cultures and of all conditions of men.

**T** HE greatest thing Christ did was to give himself. He gave his body to be broken, his blood to be poured out. He wanted his disciples to keep ever in memory the meaning of the cross. He had been sharing with them his lofty ideals and his philosophy of life, and he wanted to leave with them a monument that would make them feel his presence, and be to their hearts a living memorial of his love and sacrifice. The bread and wine were to signify that by a mystic bond their lives were linked to his and to all his friends.

When we sit before the Lord's Table we should be able to visualize a mystical extension, joining our table with that of every other Lord's Table throughout the world. We should see all the children of God assembled on the Lord's Day, beginning where the sun first peeps over the farthest eastern horizon and following his

splendor around the world. Think of the faith, the comradeship, the joy that is there typified. Then imagine another extension reaching up to heaven, joining our table with that of the hosts above, where there are "real saints to dine with, Magdalene, Peter, and Paul"; where are seated our own immortals, whom we "have loved long since, and lost awhile." It is indeed a mystic feast, and we must never miss it!

I always enjoy hearing the Cincinnati Symphony Orchestra. I never cease to marvel at the perfect rhythm, the absolute synchronization, the matchless harmonies. But more than all I marvel at the great conductor who sets the uniformity of rhythm; who keeps the great orchestra throbbing with perfect harmony; who interprets to the musicians his conception of the world's masterpieces. So vividly is his personality reflected in the response of the performers, that a musician who knows him can stand outside the auditorium and detect whether he, or another, is wielding the baton. Under the magnetism of his personality, greater achievements of musical expression are made possible to the players; a harmonious spirit pervades and permeates the entire group and they are all as one, for each performer enters into the spirit of the conductor, and for the moment each one is, in a sense, the conductor.

**S**O IN the Mystic Festival, we are performers in a symphony of faith, with Christ the great conductor. As we participate, our lives are permeated by the divine magnetism, personality, and power of Jesus. As musicians learn how to respond to the direction of the conductor, so we may learn how to respond to the call and direction of Christ. As we sit at his table something of the Christ enters into each one of us; and as musicians are bound, one to the other, in the production of harmony, so we are bound, one to the other, members of one body in Christ; and through the whole group is a pervading, harmonious spirit that makes it possible for us to say, "We live, yet not we, but Christ lives in us."

When I was courting my wife, we had a secret place of rendezvous where we used to talk over our future. It was on the side of a lonely hill where a great rock stood out from the hillside. On the top of the rock was the imprint of a giant paw, left by some prehistoric animal in the impressionable clay, now preserved in solid rock. We called it "The Lion's Paw." It was our trysting place.

The table of the Lord is our trysting place. Here is the Rock of our salvation. Here is the "Lion of the tribe of Judah," the author and the finisher of our faith. Here is the sacred rendezvous where our hearts flow together with Christ and with one another. Here is where we sit together with the Master in a love feast that is joyful, beautiful, and triumphant. Here, in the Mystic Festival, is the church's greatest opportunity to satisfy the hunger of humanity for God.



Emory Ross and "Bill" Edwards

**C**ONGO is this generation's child. It is only fifty-seven years old, an infant among countries. It was less than a lifetime ago that its outer door was pushed ajar by Henry M. Stanley. Six months later the first Protestant missionaries entered the door in two intrepid pioneer groups totaling six persons. The door has never since been closed. But shoulders have been placed against it for that purpose.

Congo men are still alive who fought Stanley step by step across this Central African unknown. Congo men also are still alive who as youths aided him. Within the life span of these individuals the amazing transformations of this day have come upon Congo.

Congo is not of the past, aged, stabilized, feebly immobile. It is of the now, of the essence of youth on the march, questing, adolescent, often dizzied by the ascending vistas of a new life opening before it.

What is this new life for Congo to be?

\* \* \*

The astounding wealth of Congo furnishes a part of the answer to this problem. Probably no other part of Africa is actually or potentially richer. It may be no other part of the world is. Copper, cobalt, radium, tin, coal, gold, diamonds, copal, ivory, palm oil, coffee, cocoa, cotton—this is only a partial

\*Disciple missionary who has attained a position of eminence as secretary of the Congo Protestant Union. Recognized as a leading authority on Central Africa.

# The Awakening Congo

A moving picture of the world's newest frontier between the machine age and barbarism. The second article in the "Christ in the Modern World" series.

By EMORY ROSS\*

enumeration of its riches, in some of which it outranks the rest of the earth. Twenty-two per cent of the estimated total potential hydro-electric power of the world is within its borders. It has other sources of wealth.

The world's demand for the exploitation of all this wealth has for twenty years conditioned the development of Congo. It will continue to do so for years to come. It has been an aid to Protestant evangelization and education. It has also been a hindrance. In my judgment it has, up to the present, been more of a help than a hindrance.

But the liabilities are growing. A grave danger to the evangelical witness, threatening immediately, grows out of the insistence, successfully realized in some important instances by the Roman Catholic church, that it shall in all fields of its interests be given highly preferential treatment by commerce, industry and government in Congo and that the Protestant effort shall be handicapped. This gives rise to grave concern for the future of that large section of Congo's population which has accepted or leans toward the Protestant religion.

The bewildering variety of tongues and tribes in Congo also importantly conditions the Congo and its peoples' development. Tribal language barriers are very real in native life and practice. They create formidable problems in the formation and education of the church. An important part of missionary expenditure of time, effort



**WORLD CALL** and money must be directed toward the surmounting of these barriers if a united cohesive church of Christ in Congo is to come. Every effort toward the production of Christian literature in the dozens of key languages in Congo deserves the unqualified support of the sending churches. An efficient joint press and agency for producing and distributing Christian literature is one of Congo's urgent needs.

Mass education presents magnificent difficulties. The church cannot fail to respond to such a challenge as is here presented! The government does nothing directly toward educating the mass of some 10,000 Congolese except granting more than 20,000,000 Belgian francs a year to the Roman Catholic church for its recently developed educational plan. Protestant schools and adherents get nothing from public funds for this purpose. The pioneer, progressive, generally effective Protestant schools have therefore to be supported from mission and voluntary native contributions. These are at present inadequate. They must be increased if the evangelical church in Congo is to have a trained Christian leadership and laity. Under present conditions this statement admits of no modifications.

The ministry of healing is another service in which our Congo missions pioneered. The first doctors, as well as the first teachers, in Congo were Protestant missionaries. They have increased in number to fifty, supported by as many registered nurses. Numerous hospitals and dispensaries are maintained. No body of men and women in Congo has the confidence of the surrounding native population to a greater degree than the Protestant medical corps. Their influence is impressive. The government gives some members of this group a certain financial assistance, in no way commensurate, however, with the full support granted the Roman Catholic medical work recently organized.

Certain advance steps in Protestant medical cooperation are needed, notably in the joint training of native medical assistants, those effective forerunners of the Congo native doctors of a generation or two hence.

"The rural needs of Congo" may be changed to read, "the needs of Congo." For Congo was exactly 100 per cent rural until a few years ago when the first white developers of mines, plantations, communications and government began the creation of urban and mining centers which now embrace some tens of thousands of natives. But even these so-called urban and mining groups remain essentially rural, as were their forebears for untold generations.

The church needs to relate itself more intimately than in the past, more consciously, to the whole rural concept of the whole community.



This leads one to speak of one of the greatest of the several opportunities presented by Africa to the Christian church.

The African community is wholly religious. The African religion, generally one whose dominant note is fear, permeates every sphere of personal, family, village and tribal life. The African is used to having his religion about him in life's every act, thought and relationship. It is not to him a thing dealing with one day in seven, not a thing to which is to be given one-tenth of life; not a separate, distinct, occasional factor. It is life.

There is the Christian opportunity to get away, in Africa, from these latter Western false conceptions of religion and to make Christianity Africa's life. Not partially but wholly. Not compartmentally but completely.

This can be done; easily, so far as the African is concerned; with difficulty on the missionary side. Our national and racial preconceptions of Christianity are very strong. We, or if not we; at least our kind, have rather strongly the one-day-a-week, paid-ministry, law-medicine-church, one-of-life's activities tendency in our conception of religion's place in our total life. To the African, life is religion. May it ever remain so. And may Christianity come to Africa soon not as a "foreign" religion but bearing that splendid African concept which would make this newly embraced Christ a way of life, complete and amply sufficient for now and evermore, for every detail of our present existence and every hope of our future.

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The Disciples' share in this Congo task is an honorable and stimulating one. A friendly and helpful arrangement in 1899 with the American Baptist Mission gave us Bolenge as a base of operations. To Bolenge have since been added five other stations, all pioneered by Disciples' missionaries: Lotumbe, Monieka, Mondombe, Wema and Coquilhatville. The field is large but compact, fairly easily reached in all parts by its share of the magnificent waterways making up the Congo system—the world's largest and finest. Its native population is large and speaks or understands a single language, Lonkundo—indeed a great advantage. In nearly every way the Disciples' field is unusually strategic.

Its church membership numbers 41,585. Baptisms in 1932 were 7,715. There are 1,590 Congo workers, including half a dozen ordained pastors of fine vision and leadership. Four hundred and twenty-nine Christian schools are maintained with their thousands of pupils. There are 963 churches and meeting places. At six hospitals and dispensaries, 135,557 medical treatments were given in 1932. One of the foremost training

(Continued on page 26.)



# On the Social Battle Front

## *The Liquor Prodigal Returns*

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

THE new liquor problem differs radically from anything we have known before. Like a scapegrace son with an evil past, liquor was disowned and turned out of doors some fourteen years ago. During all those years, try as we would, we could never quite get rid of him. He gathered about him other evil companions and remained in our midst to bedevil and humiliate us.

Now, at the very hour when the hard-hearted mortgage-holder is threatening to foreclose on the old home place, the prodigal steps into the scene and with benevolent gesture offers to pay off the mortgage and save the old homestead. And the nation falls on his neck, just as if we did not know that for every dollar he pays on the mortgage he will take three for himself, not forgetting the family furniture, the silverware and the children's shoes. But for the moment he is the prodigal returned and the fatted calf is being butchered to make a feast for him. But the point to be remembered just here is that the prodigal did not bring with him a certificate of baptism or any evidence of repentance of past sins. Already we are beginning to discover that he is the same old evil scapegrace.

But we have taken him back into the family and have given him the best room in the house. Now we have got to live with him, for a while, anyway. How shall we conduct ourselves? What demands shall we make upon him? More important still, what restrictions shall we be able to place upon him, seeing that many members of the family are quite elated over his triumphant return? What will they permit us to do? How far shall we be able to control his actions and his avarice in view of his newly won popularity?

In the first place, we can keep our heads and hold to our standards. He is an evil fellow and we know it. A character crystallized through hundreds of years of evil life is not changed in the short space of fourteen years. He may return in affluence and give every evidence of prosperity—but we know him. He is a spendthrift and a prodigal who takes more than he gives. Liquor no more changes its character than a leopard changes his spots.

In the second place, some sections of the nation do not want him. By the exercise of their own rights they have told him to stay away. He has promised not to molest those members of the family who do not want his society or his business. Already certain enthusiastic members of the family have promulgated plans for a sort of boycott of those groups who persist in refusing

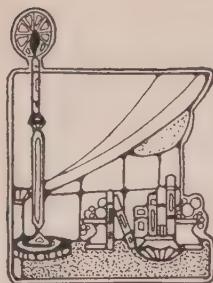
his society. The most serious of these is the threat to withhold from dry states any share of federal funds that may come through liquor excise taxes and licenses.

It is our responsibility to see that the conditions under which the prodigal returned are carried out. He promised no saloons, reduction of drunkenness, elimination of criminals and racketeers, and a revival of law-observance superior to that of the Prohibition Era. Before anything else, we must demand that he make good on his promises.

We must enact adequate legislation to govern his conduct during the time he is among us. He came back with no rules in force. Those who were most active in sponsoring his return have turned tail and run from the problems created by the success of their efforts. Every state is free to make its own regulations and present indications are that the completed garment will closely resemble Joseph's coat of many colors. But we must work for the best regulations we can secure and increase these restrictions rapidly.

IN THE fourth place, we must not let false pride keep us from telling our children what kind of a fellow this prodigal is. They knew about him during his exile. Some of them associated with him at times. To have a fellow whom they knew as an outcast brought back in triumph as a hero is likely to unsettle their convictions. We must dig up his long record of infamy and tell it from the housetops. We must appeal to science, biology, psychology and religion to establish the truths of the accusations we make. Grandma's vague warnings about his evil ways will no longer influence these "amazing moderns." It will require teaching that is scientifically sound and pedagogically correct to turn the trick. This is a job for the home, for the church and for the school. We must get to work at once in the creation of such a literature. Pastors, teachers and school people must acquaint themselves with this popular prodigal and be prepared to tell the truth about him in a way that will make people believe it.

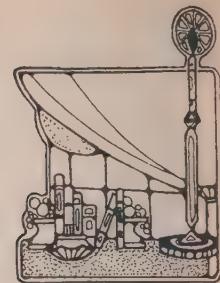
In our campaign to dislodge him we must not only protect the dry areas, devise new methods of control and develop new educational methods and materials, but we must also bring about a new organizational alignment of those who are opposed to him. When these things are accomplished we can begin to see our disreputable relative on his way out again.



# Book Chat

## Books on Right and Wrong

By C. E. LEMMON



"Early to bed and early to rise,  
Makes a man healthy, wealthy, and wise."

**T**HUS did succeeding generations of Americans have pounded into them the aphorisms of Poor Richard with injunctions to live lives of frugality and industry. It so happened that this pioneer doctrine of the virtue of hard work fitted the needs of our new civilization. If people could be persuaded to work hard we could the more quickly make our nation powerful. Since most of the work had to be done by hand labor, the item of industrious activity became important in the moral code.

But the new day changes all that. With the machine taking the place of much handwork these aphorisms lose much of their force. When ten million men are out of work and we are moving toward a thirty-hour work week they become positively ironical. So today if one is to expound the text "redeeming the time" he must change the age-long emphasis or find himself "preaching into a vacuum."

If this one item of our code of conduct becomes so nearly obsolete, are we not justified in the suspicion that there may be other accepted dictums of right and wrong that need restatement? Several books have been written in the last few years with this object in view.

*The New Morality* (1929) by Durant Drake, professor of philosophy of Vassar College, is an attempt to face up to the ethical situation. While it is devastating in its analysis of the breakdown of authority in morals, and especially of religious authority, on the whole it is a fairly conservative statement dealing with the actual present-day problems of marriage and divorce, alcohol and its regulation, crime and punishment, self-indulgence and luxury, race prejudice and war, and the influence of both journalism and art.

It would not do for a student of this theme to miss Dean W. R. Inge's great study *Christian Ethics and Moral Problems* (1930). Here is a truly epoch-making book, the product of one of the foremost minds of our modern Christendom. Dean Inge begins by a careful analysis of the ethics of the New Testament from the point of view of its own historical setting. Then he divides his discussion into two main divisions: first, treating the problems of social ethics such as industrialism, humanitarianism, and war; and then considering personal ethical problems such as sex, divorce, and

suicide. The entire discussion revolves around the persistent notion of the "Gloomy Dean" that Christianity after all is but a spiritual aristocracy for the small minority not likely to be adopted by the multitudes.

There is one thing at least that such moral radicals as Mr. and Mrs. Bertrand Russell accomplish. They stimulate a counter propaganda. Such a work is that of G. E. Newsom of Cambridge University, also called *The New Morality* (1933). This able educator is out to slay those radicals who would break down the accepted disciplines of sex which are implicit in home and family life. I would not infer, however, that this book is a conservative throw-back. Such is not the case. It is a scholarly contribution from a scientifically sound biological and social point of view of the moral sanctions behind family life. The vividness of the dictation and the spirited manner of the treatment make delightful reading.

Many of us are indebted to Dr. Richard C. Cabot, physician and teacher of clinical medicine and social ethics of Harvard University, for his interesting book *What Men Live By*, published in 1914. His newest work is called *The Meaning of Right and Wrong* (1933). Dr. Cabot is for direct action and he deals with the two terms "right" and "wrong" without apology or circumlocution. The first two-thirds of the book treats of right dealing with principles and applications and the other third is a discussion of wrong, outlining various tricks of self-deceit by which we justify evil. Dr. Cabot bases his ethics on the validity of agreements both written and implicit. The last chapter on the supermoral elements of unstudied heroism in human conduct is inspiring. It is an altogether pertinent and timely work.

One naturally contrasts the fresh emphasis of these books with the traditional accent of most of our teaching and preaching in the church. Perhaps our already much-revised church school material needs revision once again, not from the standpoint of method this time, but from the standpoint of ethical content. One would think that books of sermons would be forthcoming on this problem. I can recall but one recent volume of sermons of that kind. It is Dr. Ralph Sockman's *Morals of Tomorrow*.

Columbia, Mo.

# If God Has a Sense of the Ridiculous

By

MRS. W. F. ROTHENBURGER\*

**A** MEMBER of our brotherhood, a son of the southland, wrote it, but we verily believe that God's hand pushed the pen:

"It amazes me beyond compare that Christian people—my people—my church, and all the other churches I know, can be so callous to this tragic situation which the Negro faces

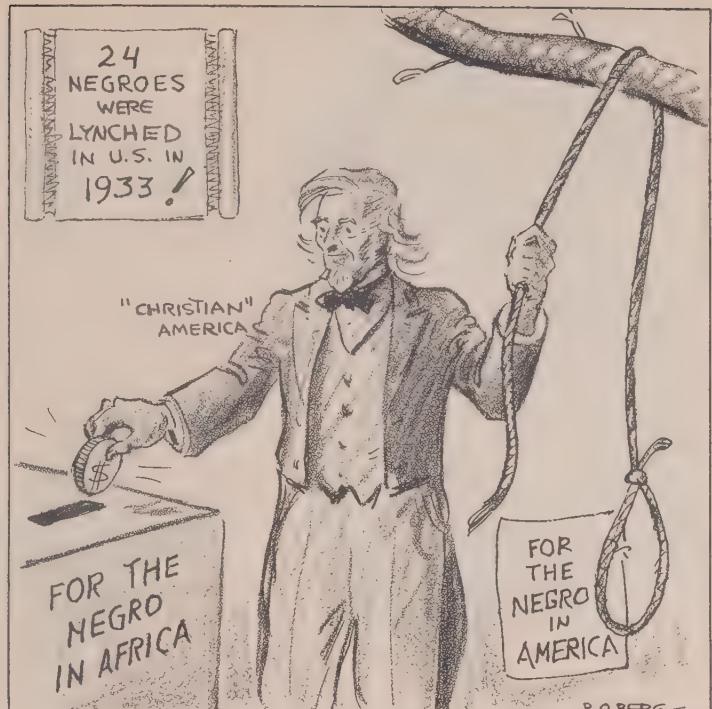
today, the most hopeless day he has known since the Emancipation. I preach on this issue and people leave my church because of it. And yet, those who leave are devotedly committed to the cause of missions for the heathen. If God has a sense of the ridiculous, I think He must often laugh, or better, weep as He watches us in this hour of America's tragedy and shame."

With Interracial Sunday coming on February 11, it seems an opportune time to pass this epistle on to both the pulpit and the pew.

Now and then we are accused of lacking both good sense and patriotism for throwing the spotlight upon the race situation, the blackest blot on our national escutcheon. We are at such moments reminded of Samuel Shumaker's remarks about squirting rosewater upon leprosy. Or "Old Doc" Pulliam stalks across the stage of memory: afraid to alarm his patient he vociferated about good eyesight and lusty lungs while he pasted a plaster on a cancerous knee joint.

Plasters and rosewater never prevent a malady from getting into the blood stream. Once there it is sure to show up at the weakest spot as soon as resistance is lowered. Racial prejudice is in the blood stream of America whose weakest spot is probably her economic unfairness. Depression lowers resistance; competition grows keener. A job is a job and the scramble to land one becomes intense. It is a game of crack the whip in which the black fellow on the end of the industrial line finds himself flung into the land of nothing.

As long as all white men who really wanted work



"Let not thy right hand know—"

had it they were unconcerned about the unemployed Negro. Today when work is the coveted prize one and a half million idle Negroes make the path to employment too congested. Racial prejudice is fanned, smoulders and, at slight provocation, flares. The curve of lynching has crept upward with each year of economic stress. According to the National Association for the Advancement of Colored People, 1933 witnessed twenty-eight, a gain of 180 per cent over 1932, and almost trebling the record for 1930. Twenty-four of the 1933 victims were Negroes.

This ghastly recrudescence of mob violence calls for wide circulation of the courageous declaration of the Association of Southern Women for the Prevention of Lynching: "We declare lynching an indefensible crime, destructive of all principles of government, hateful and hostile to every ideal of religion and humanity, debasing and degrading to every person involved." They repudiate what they call the disgraceful claim that mob violence is a defence of womanhood. Such statements when compared with those of Governor Rolph bear out the significance of a sentence from the lips of Alaine Locke, "It may be that the solution of the race question lies in the hands of the emancipated woman who still clings to her ideals." Apropos of the refusal of women to permit violence to hide behind their skirts, it is fair to remind ourselves that three foreign groups in our land have, on a basis of percentage of population, a worse record for rape than does the Negro.

Shortly after the conviction of the first boy tried in the Scottsboro case his mother sat inarticulate be-

\*A contributing editor to *WORLD CALL*, leader in the movement to build interracial goodwill, wife of the president of the 1934 International convention.

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fore us, accompanied by two Communists who pleaded her cause. Each time her eyes turned our way something in the brain clicked, "As a lamb before her shearers is dumb." The futility of the thing was crushing. Why is it that Christianity sits passive while these Communists, scoffing our religion, put its very essence into operation? Is it because we care more for social and intellectual caste in America than we do for justice and the saving of human life?

The NRA surely was not planned with any idea of racial discrimination, but the local machinery upon which its functioning has been dependent has been developed by citizens who, in the large, simply do not have the Negro in their consciousness or who, if they do, have him pigeonholed as an inferior or a dangerous competitor. Omitting the Negro from the industrial set-up with the explanation, "It was merely an oversight; no discrimination was meant," will be done just as long as we plaster the cancer and hide the facts.

Yet, says one critic, "America has done and is doing much for the Negro. Why not play up that side of the picture?" To be sure we have helped him to make a decided gain in health. The Metropolitan Insurance Company informs us that in ten years the declining death rate has increased the Negro's span of life from forty-one to forty-six years. However, this is decidedly short of our average and we can hardly stop to pat ourselves on the back while we permit their babies to die twice as fast as do ours and while their maternal death rate is 67 per cent higher than among us. With only eight fully accredited hospitals operated primarily for Negroes in the whole United States and the majority of all other hospitals refusing to accept them, dare we spend one moment in the patting process?

Likewise it is true that our finest aid to the Negro has been in the field of education. Here our expended millions have decreased the illiteracy of the race 50 per cent in as many years, but there are still as many black children in the south outside the schools as in. Records in eleven states show that approximately four times as many dollars are expended upon the educa-

tion of a white child as upon that of a colored one. Down in Mississippi where a prominent man urges a reversion to the primitive practice of public hangings as a deterrent to crime, the sum is nine times as great. Its record for lynchings is the second worst in the nation. Surely those four hundred lynchings were public enough. The Committee on Interracial Cooperation is authority for the statement that Mississippi is in the list of states in hundreds of whose counties the educational funds for whites are ten to twenty times those for blacks.

Lest we in the north be inclined to pick up a stone, it will be well to look to our own glass houses. In the rush of urbanization, an average increase of 63 per cent in Negro population in the north with some centers doubling within ten years, has presented to us problems of housing, hospitalization and industry. The five cities with largest Negro populations are all in the north. As fast as we can get into action we northerners are building the roads to segregation, a policy that through years of trial has proved ineffectual. If there was any justification for it after the Emancipation Proclamation, there is none today.

The Federal Council of Churches of Christ in America for twelve years has sponsored a Race Relations Sunday. In these twelve years has your church had a Negro speaker? Has your pulpit been as fair to the Negro as to the Chinese, the Japanese or the Hindu? While you have made multiple contacts with mission fields and have written letters of appreciation to workers in them, have you made a single helpful contact with a Negro church in your community or written one letter of appreciation to its leader? After twelve years of suggestion and coaching, after the issuance of the Social Creed of the Church, have the Christian leaders come to the place where they will sit down as one body with nobody excluded because of race? If not, as one who has paid the price writes in the quotation with which this article begins, surely this is an hour of tragedy and shame and we are ridiculous in the sight of God.

## Someone Had Prayed

The day was long, the burden I had borne  
Seemed heavier than I could longer bear,  
And then it lifted—but I did not know  
Someone had knelt in prayer.

Had taken me to God that very hour,  
And asked the easing of the load, and He  
In infinite compassion had stooped down  
And taken it from me.

We cannot tell how often as we pray  
For some bewildered one, hurt and distressed,  
The answer comes—but many times those hearts  
Find sudden peace and rest.

Someone had prayed and faith, a reaching hand,  
Took hold of God, and brought Him down that day!  
So many, many hearts have need of prayer—  
Oh, let us pray!

—GRACE NOLL CROWELL,  
*in Good Housekeeping.*

# The Mastery of Jesus

By GEORGE P. TAUBMAN\*

THE greatest conflict of the Civil War took place on April 9, 1865. A glance at the date will convince you that this does not refer to Antietam or Chickamauga or the Wilderness or Petersburg.

This great conflict was between two men, but it affected the lives of tens of thousands, and, in a major way, the fate of a nation. For the great conflict of the Civil War was fought out in Appomattox Court-house, Virginia, in the room where Robert E. Lee signed the terms of surrender. How much it meant to him we shall never know.

The terms of surrender were most liberal and magnanimous. Every officer was released on parole. The officers were permitted to retain their side arms, and it meant a good deal to a soldier to keep his sword. The private soldiers were permitted to keep their horses, for Grant said, "They will need them to plow in the spring." It was as magnanimous a thing as happened in the war, but it was a surrender, and all the magnanimity could not remove the sting of surrender. Lee had been successful in his campaigns. He had been successful as a loser, and he had turned Virginia into a vast burial ground, but that day when he affixed his signature to Grant's terms he was a broken man; he had surrendered. No one blames him. It was the right thing for him to do but the price was terrible for him individually.

Mastery is a dreaded but necessary thing. It enters into every phase of life and those who are great in any worthy way have known what surrender means and what mastery is. Every great life is a surrendered life. The one who becomes great in art must surrender to a master. Tibbets became a slave of a teacher. Lillian Norton was a sweet singer in a country choir until she became a slave and submitted to the mastery of Tourgee in Boston. But her surrender to this great teacher and his mastery over her resulted in her return from Europe to America, not as simple Lillian Norton of a little Southern Indiana town, but as the great Nordica, to charm the world with her marvelous voice.

We need to study seriously the meaning of mastery in life. The Christ was preparing for His own experiences when He said to His disciples, "No man can serve two masters," and He meant it, for He knew

that a master makes a slave. We speak often of a captain as being "master of the vessel," and the rule of the sea gives him absolute control of those on board and the things on board. He can punish them; he may marry them without license; and he has the power over life.

We must remember that mastery is a dominating, controlling thing. The person who is "mastered by rage" is not safe, for that person is a slave of passion; justice and reason and all the other qualities of the human heart are surrendered. The one who surrenders to fear is an abject coward. The one who surrenders to envy is despicable in every way. The one who surrenders to love is an angel. The Master declared that, "One is your teacher and all ye are brethren," but the term includes the note of mastery. God will permit the follower of Christ to have no other master than Christ, so He said, "You cannot serve God and gold." Only one thing can be the master of life at a time. We become slaves to the thing which is master. We surrender abjectly, completely, and this is the meaning of mastery, and this is the meaning of surrender.

The one proposition of the New Testament Scriptures is the surrender of a soul to Jesus Christ. I know we do not put it that way ordinarily. We say that the proposition of the New Testament is "the kingship of Christ" and we have been looking at that proposition from His side so long that we have lost sight of the meaning of it from our side.

Have we not missed the great note of the second chapter of Acts? Why, it is the statement of the 36th verse in which the Holy Spirit, through Peter, declares, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." This is the thing that struck dismay to the thousands of Jews. Christ had been made King, the Christ whom they



George P. Taubman

W crucified, and this made them cry out, "What shall we do?" Three thousand said that day, "He is King and I surrender."

**L** The Acts of Apostles is the story of lives surrendered completely to the mastery of Christ, with the marvelous results accruing therefrom. It's the story of a little group of men and women who surrendered all to Him. They made Christ King. They were proud to call themselves, as did Saul of Tarsus, "slaves of Christ."

**C** And this explains the greatness and the success of Paul. He explained it when he said, "The love of Christ overmasters me," and again he declared, "I do not live, but Christ lives in me." In a most emphatic and beautiful way he expresses in these two statements his complete surrender to the King and the mastery of Christ over him. Turn to the 11th chapter of 2 Corinthians and read the catalog of his sufferings—it is terrible, beyond belief. Paul explains it, "I have surrendered to the love of Christ. He is Master of my soul. I have surrendered self to Him," and this follows inevitably.

**A** This is the heart of what is known as the Good Confession, of the creed that needs no revision, of the divine statement of Christ, namely: "Jesus is the Christ, the Son of the living God." This is a little thing for the lips to say, but it is bigger than all of the creeds of Christendom in its import and demand. Put Augsburg and Westminster and Philadelphia and Nicea and Constance and Pisa—put all of them together and multiply them a thousand times—all their creedal statement is not comparable to this simple statement, "Christ the Son of the living God." It demands more than the confessor is aware of.

**L** Of course, it is easy to say, "I believe in Jesus." It is a dear, sweet word. It means Savior. It's pleading. "His name shall be called Jesus. He will save His people from their sins." But we must remember that He is the Christ, and the definite article is used throughout the New Testament in the original. He is the King, the Master, the Anointed One of God to whom all authority and all power have been given. This is absolute in its import.

**D** Then follows that as the Son of God He is divine in His nature, character and ideals. What marvels are wrapped up in this little sentence which was the creed of New Testament Christians and which explains briefly the one thought that must govern men and women everywhere if they are to become children of God.

**C** This is the solvent of the problems of the individual and groups in our world today and the proof of this must be demonstrated in more than profession. It is this and this alone that accounts for the marvelous individual achievement in missionary and evangelistic effort. It is this thing that took hold of Livingstone and drove him as a lonely heart into Africa's depths. It is this thing that took Judson and his wife and permitted them to live in a little house next to the public execution place where always in their nostrils was the scent of burning and decaying human flesh, and always in their ears the cries of the dying and the awful noises of the devouring beasts.

**A** And there it was, under those circumstances, that dear little woman gave birth to her baby! It was the overmastering love of Christ. It was their absolute surrender to Him as King. It was their proof that Jesus was Master of their hearts.

**L** It is this that accounts for the marvelous achievements in personal conduct at home, the self-sacrifice, the self-effacement, the burning out of glorious souls because Jesus is King.

**D** It is this, and this alone, which is the panacea for the sickness that follows sectarian division and strife. We are still cut into 200 fragments in America, we who profess to be followers of the Master, and it is possible because we have not made Him King. It

**C** is this Kingship that will drown out the cries, the slogans and the shibboleths of our division. It is this thing that will get rid of our ecclesiasticism and our organizational stress and the machinery of our day.

**A** It is this that will solve the problem of the individual soul's obedience to the personal commands of Jesus Christ. I do not believe in baptism but I believe in Christ. He is my King and baptism is His personal command, and I dare not disobey. I am His slave, and when this takes hold of the hearts of professing Christians everywhere, there will come such a change as will evangelize the world in one generation and place this old, harassed, sorrowing, drunken world as a sober, sweet thing in the lap of God.

**L** It is this, more than all else together, that will solve our personal problems, our doubts and fears. Paul had no distrust of His Lord. He dared do anything for Him. He found that this perfect love casts out fear because love made Him a slave of the King. Let Christ be King of our hearts, and our surrender will drive out fear. Let Him assume mastery over our hearts, and all these problems are settled.

(Continued on page 25.)

### George Primrose Taubman

TAUBMAN, GEORGE PRIMROSE, clergyman; b. Isle of Man, June 30, 1869; brought to U. S., 1871; s. Thomas T. and Margaret Ann (Qualtro) T.; student Transylvania (Ky.) Coll., 1891-94; D.D. Eugene Bible U., Ore., 1923; m. Anne Peyton Greene, of Stanford, Ky., Jan. 9, 1896; children—George P., Mrs. Margaret Kirkpatrick, Mary Hughes. Ordained ministry Christian (Disciples) Ch., 1894; pastor Newport, Ky., 1895-97, Mays Lick, Ky., 1897-99, First Ch., Portsmouth, O., 1899-1906, Hyde Park Ch., Kansas City, Mo., 1907-12, First Ch., Tulsa, Okla., 1913-14, First Ch., Long Beach, Calif., since 1915. Has received over 7,200 members into ch. at Long Beach, and built ch. at cost of \$600,000; teacher of Men's Bible Class of over 2,000, and running as high as 5,000. Mem. Pi Gamma Mu, Prohibitionist, Mason (K. T. Shriner), Modern Woodman, Kiwanian. Home: 2465 E. 4th St., Long Beach, Calif.

(From "Who's Who in America")

# Over the Line Fence

By JAMES D. WYKER\*

Jim: Hello, Jake, this old line fence will have to have a new one I guess. The old one won't keep my cattle out o' your corn.

Jake: Don't be in a hurry about getting it—the corn is not very big yet. By the way, Jim, we been neighbors night onto twenty years without ever a line fence scrap.

Jim: Guess that's right. Pays to be good neighbors.

Jake: Speakin' o' line fences, Jim, you ought to have heard that young preacher down at the school the other night.

Jim: Well, you know I got so much religion as a boy, I've not got much use for preachers. The Lord ought to be satisfied if a man is a good neighbor. But what did the preacher say about line fences?

Jake: Well, there were Baptists, and Methodists, and Christians all there at the meeting. When they all got quiet he said just about these words, "You farmers don't build two line fences side by side between your farms. You just build one together and each one takes his share." It used to be farmers had lawsuits over line fences, but now they work out everything like neighbors ought to. Farmers ought to work out religion. . . ."

Jim: But I'll be hanged if I see any connection between a line fence and a church!

Jake: I was just saying, he said us farmers are not as neighborly about our churches as we are our line fences. We build and operate three churches here side by side, all for the same purpose. All three of them are dilapidated and broken down. Most of the preachers we get are not educated enough to suit the big city churches so we have to take what is left over. Nobody, today, wants to go to an old stale church to hear an old stale preacher.

If our line fences were in as bad shape as our churches we would tear them all down and get rid of them.

Jim: By George, I

kinda like the idea. What else did he say?

Jake: Well, he told us he thought we all ought to keep our different opinions about religion to ourselves, just like our line fences, and all of us put our money together and hire a good preacher to come right here and live amongst us. He thought we needed a preacher who could live here and help us out with our new school and the "Co-op," and all the other things besides the church. After he got through I told Deacon Brown we could use the Christian church for preaching, the Baptist for our club meetings, and we might make the Methodist into Sunday school rooms.

Jim: What'd the old man say?

Jake: Awh, he just grinned like he didn't know what to say.

Jim: Guess he didn't. It's a brand-new idea, but say, it's sure a good one. Anybody can see we could do a lot more good in this community if the churches all cooperated and worked out a program together.

Jake: Of course we could, and the church would mean a lot more to us all, too.

Jim: Do you think we could do something about it?

Jake: Well, I'd be willing to try, wouldn't you?

Jim: E-r-r-r as you know, Jake, I think religion is just being a good neighbor, but if the church people in this here place all get together, like that young preacher said, I'll patch up this old line fence so it will do three more years and give the money for the salary of the new preacher.

Jake: Jim, I'll bet there are a lot of fellows in this valley like you, who never go to church, cause they can't understand this three church business. Guess we'll have to call a meeting to talk it over.

We sure need one good working church in this community.

Jim: Mighty fine idea. I'll come. Good-day.

Jake: Good-by. Hold off on that fence awhile. We may need you to start the subscription list.

\*One of the growing number of younger preachers who see in the rural church a great neglected field for the investment of life and talent. He is pastor at North Jackson, Ohio.



# Brotherhood in Banking

By ELLIS COWLING\*

**O**N THE night of last August eleventh, twenty men and one woman gathered in the basement of the Church of Christ at Gurnee, Illinois, for the purpose of organizing a Community Credit Union. In less than an hour nine of the number had been selected to be the first board of directors and the announcement was made: "The Credit Union is now ready to receive deposits."

Immediately they were forthcoming. Forty dollars was laid on the table. This was the initial capital of the organization. Thus was born another of the multitude of cooperative credit societies which have been springing up all over the nation bringing to the common man a safe place to deposit his savings and a reliable source of credit when he stands in need of it.

Now, four months later, our Credit Union had doubled its membership and the capital had grown to more than three hundred dollars. Three hundred dollars isn't a lot of money but already we have discovered what that small amount can do when intelligently put to work solving the credit problems of the people of a small community. Six loans have been made and back of each loan is a story. Two loans have helped families retire debts to loan companies which were charging over 3 per cent interest a month; another financed the purchase of much needed furniture; another bought repairs for a furnace; another took care of the last payment on a car whose owner spent the money which he had intended to apply on the automobile feeding the family of a relative.

Credit Unions are Christianity in practice—neighbors pooling their savings and using them to bear one another's burdens.

The first Credit Union in the United States was organized only twenty-five years ago. Today there are over two thousand of them. They are found in thirty-six states. They have lived through a major depression and proved themselves to be the sound-

est financial institutions in the nation. Among all these two thousand societies, there have been no failures outside a single city. Some of them have grown large, handling hundreds of thousands of dollars. This money consists of poor people's quarter-dollars grown into large sums and kept busy at work solving the credit problems of farmers, white-collar workers, and wage earners. Banks, they are—run by the common people, for the common people; banks more stable than any our country has known; banks which finance the arrival of babies, the swift calamities of emergency operations, the education of children, and the purchasing of a thousand necessary things for farm and home.

The spread of Credit Unions in America has been greatly facilitated by the work of the Credit Union Extension Bureau of Boston, organized and financed by Edward A. Filene.

Perhaps the reticence of people to discuss their credit problems has kept our churchmen ignorant of the need for cooperative credit societies. Perhaps the fact that many ministers have been able to get credit from banks on fairly satisfactory terms has led them to the assumption that any honest man could get bank credit. But the fact is that only about 20 per cent of our population could get bank credit even in the days of our prosperity. Today the percentage is much lower.

The 80 per cent have had to go to the personal loan company charging an interest rate of around 40 per cent per annum or to the Simon-pure loan shark who charges all the traffic will bear. Careful students of the problem estimate that the American people borrow over one billion dollars a year from such sources and pay an average interest rate of 100 per cent. That represents an average of about thirty dollars per year interest charges for each and every American family. In all our talk about social justice, have we forgotten usury?



Officers of the Warren Township Credit Union

Left to right, back row: Harvey Chase, treasurer, James Campbell, chairman of credit committee, Howard Smith, secretary; front row: Ellis Cowling, president, John F. Williams, vice-president.

\*Pastor, Church of Christ, Gurnee, Illinois. President Warren Township Credit Union.

# Appraising a Three-Year Record

By BERT WILSON\*

PATRICK HENRY, in his famous, "Give me liberty or give me death" speech, among other things said, "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know no way of judging the future but by the past."

Those words, at least partially, fit the past three years' experience of the Pension Fund. More than 2,500 ministers have held membership in the Fund during that time. Their ages have ranged from twenty-one to eighty. Based on the number of men, on the age distribution, and on the life expectancy as revealed by previous actuarial experience, the actuary, Mr. George A. Huggins, made certain projections as to about what the first years would show.

Two and one-half per cent and 8 per cent payments began on January 1, 1931. Protection benefits became operative on April 1, 1931 and age retirement pensions became effective on August 1, 1931.

The three years of actual experience have revealed some interesting facts. A death benefit of 75 per cent of the current salary but not to exceed \$1,000, was promised to the widows of all ministers who died in active service. Would the Pension Fund be able to provide this benefit as promised? Could it make good on its agreements?

When the telegram came announcing the death of the minister who first died under the plan, the check for \$1,000 was on its way within two hours. The widow herself wrote back in surprise that she received the check so soon. As other deaths occurred, similar expressions of surprise were frequent. It was just too good to be true that benefits were paid immediately and without any technicalities! But most of the members and their wives now have full confidence that every contract will be carried out promptly and fully.

The record shows that forty-eight ministers have died in active service since April 1, 1933. Without an hour's delay the death benefit has gone forward in every case. There has been one death every twenty-one days among preachers in active service. The average age of those who have died is sixty-one. Not only has the death benefit gone forward promptly, but the widows' pensions for this group have been paid each month with the same dispatch.

The next protection was total disability. The plan provided that a disability pension would be provided equal to 40 per cent of the current salary, but not to exceed \$600.00. That amount was to be paid, not out of the Prior Service Fund, but as in the case of death in active service, out of the 10½ per cent reserves created by 2½ per cent dues from ministers and 8 per

cent dues from churches. But could any minister really expect a disability pension of \$600.00 per year, that is, \$50.00 per month? How surprised nearly all concerned seemed to be with the regularity of the disability pension checks after the first two or three cases had been certified to by the physicians.

There have been twenty-eight total disability cases. One minister has been disabled every twenty-six days. Their average age was fifty-five. The youngest was forty-five.

All of the men whose salary was \$1,500 or more are receiving \$600.00. Others on smaller salaries are receiving smaller amounts. The total annual payment for the group averages \$501.41 per man.

The one disappointment has been the lower amount it became necessary to pay to those ministers who entered upon age retirement under the plan. The original plan contemplated a retirement pension of \$600.00 per year. This was premised on the proposal that a large proportion of such pensions would be paid out of the \$8,000,000 Prior Service Fund. The economic depression hindered the campaign for the Prior Service Fund. Only pensions proportionate to the amount raised could be paid. But those pensions, \$252.00 or a proportionate amount, according to salary, have been paid regularly, since August 1, 1931. The wonder among many of these older men was, not that they did not receive more, but that they actually received that much.

HERE have been one hundred sixty-five ministers who have entered upon age retirement. This means one retirement every five and one-half days. Their average age was seventy. Of this group there have been fourteen deaths since retirement at an average age of seventy-two. There has been one death every sixty-four days among those retired. Pensions are continued to the widows of these members.

The total record for the three years shows that the Fund is operating well within the forecast of the Actuary. This record confirms the confidence of the members of the plan in its actuarial and financial soundness. The ministry now recognizes the Pension Fund as the pensioning agency of the brotherhood.

Four great lessons stand out clearly as the result of the three years' operation: actuarial soundness; regularity of payment of dues; financial soundness and security of reserves; prompt payment of all benefits. The lamp of experience has illuminated the pathway for the future. And we go forward by this light to make an even greater record.

# "If Ten Men Volunteered, This Would Happen"

In the December issue we asked a question. Below follow the question and some answers of interest to everybody who wants to see men at work in the church.

*Suppose that next Sunday morning you preached on the need of a keener conscience on the part of men for the world outreach of the Kingdom.*

*Suppose that at the conclusion of your sermon ten men came up and said, "We are convinced that you are right, Mr. Preacher. We want to take a more active part in building Christian brotherhood on a world basis. We find that we now have more leisure than ever before. Therefore we each offer you five hours of time per week for the next three months."*

*What would you do to make the best use of the sixty hours that each of these ten men would give you in those three months?*

## Thinking In and Going Out

SHOULD ten men come to me and offer five more hours each week for three months for Kingdom building, I would first ask that we eleven sit down together, and cooperatively share the thoughts, ambitions and possibilities of each other. We would then carefully think through the program of the church both locally and abroad. The essence of our whole program is that of making Christian personalities through the church, the body of Christ. Thus these two objectives should be foremost: To evangelize, and to spiritualize.

All Christians need more upper-room experiences. Eleven men, thinking and praying together, helped to bring about Pentecost. What would be the power of eleven or more praying men today? The mid-week program of the church might become a greater dynamic by enriched group thinking, meditation, quiet and silence, having before it this ideal: Christ, a living personality, the solution to threatening issues of the world. A more inclusive social objective must be espoused by the church. We have emphasized personal conversion, but not social experience, neglecting the fact that conversion is sociological as well as psychological.

The weekly upper-room experience, whether it be just the ten men or others, ought to develop into specific study classes such as, The Teachings of Jesus, Religious and Missionary Education, Stewardship, Evangelism, and Church Statesmanship. Men, boys and youth must become Christian internationalists in their thinking and giving; not just the women of the church. Nothing will strengthen the home base better than a challenge of "the Christ of every road."

Thinking in, without going out, is ineffective and drab. Two-by-two calling is essential, scriptural and practical. We learn by doing. The men of the church would both train themselves, and help others, by calling upon inactive members and prospects. Hard times have disappointed many; and people need to

learn that this is man's, not God's, depression; that Christianity is the world solution. Besides carefully planned calling, other vital projects would come to the men.

Statesmanship is badly needed in regard to community cooperation, week-day religious education, moral idealism, Christian unity, and the problem of better linking religion to everyday life. Group sharing and profounder praying would induce original thinking that would bring possibilities of which the church has not yet dreamed.

Central Christian Church,  
Kansas City, Missouri.

H. PARR ARMSTRONG.

## He Would Have Them Study

THE majority of men who would volunteer to do church work know very little about the real task and work of the church. If such a group should present itself for definite work in the church, I would want to satisfy myself that this expression "to do something" would not be merely an emotional urge, but a willingness on the part of those presenting themselves to be trained for a definite and well-outlined work.

**FIRST AIM:** to get these men into a study and discussion group for the purpose of acquainting them with the church, her history, her ideals, her mission in the present world; to arouse a desire to review, to survey, to know their own church; her local, national and international tasks.

**SECOND AIM:** To find out what each man is capable of doing by having him fill out a questionnaire and then assign him that which he can do best.

**THIRD AIM:** To have a committee from this group survey the inactive and indifferent church members and have this committee put forth definite and systematic effort to get these members active. To have another committee from this group make a prospective church membership list and then proceed with a well-outlined and constructive program, to interest these in the life of the church.

**FOURTH AIM:** From one to two hours each week, I would meet with this entire group to discuss with them their reactions to whatever service they were doing and to help solve the problems that would naturally arise out of their experiences; then from these findings, we would be able to create a future program that would fulfill the needs of the local church and would enable the church to better carry out her divine mission.

Gordon Street Church of Christ,  
Kinston, North Carolina.

LELAND COOK.

## Ten Captains

IF TEN Christian men were to present themselves for work in building the Kingdom of Heaven here on earth, giving themselves five hours a week for a three-month period, I should use them in the following way:

1. I would have each of them call upon every home in the church that they might know at first hand the conditions in those homes.

2. I would have them spend a month studying with me the Standard Leadership Training Text: "The Message and Program of the Christian Religion" and Bert Wilson's valuable book, *Know Your Local Church*.

# What I Would Have Them Do"

3. I would place these ten men as captains of teams of ten people each and send them into the community to make the church as nearly 100 per cent effective as possible in worship, work, giving and personal evangelism. Such a program must begin in the local church which is the foundation of all our movement. I am confident that such a program would be the most effective of any that Disciples could use.

JAMES O. DODD.

*Central Christian Church,  
Marion, Ohio.*

## A New Deal in the Church

TEN men, offering to dedicate five hours of their time each week for a period of three months, would have as their goal the realization of Christ's prayer, "Thy kingdom come, Thy will be done, as in heaven so on earth."

These men would meet together for one hour each week for prayer and conference. The purpose of this weekly meeting would be threefold: (1) The spiritual enrichment of each life, (2) Instruction for soul-winning (this is to be the primary task of each man in his particular field of activity); (3) The prayerful consideration of the work of each man as it relates itself to the total program of the church.

I. The major portion of the time dedicated by six of the ten men would be devoted to the development of the church's life.

a. Two elders, devoting an additional hour each week in conference with the pastor, would be trained to become the pastor's assistants. These men would be elders in the full sense of the New Testament term; apt to teach, able preachers of the gospel, spiritual advisers. The use of their abilities would find expression in the establishment of mission projects as well as work within the local church.

b. One man, an educator, would bring his experience and knowledge gained in the general field of education to the field of religious education. The training of teachers, the launching of an intensive program of Christian education that would reach every age group within the church (utilizing week days as well as Sundays for instruction), and the enlistment of the homes of the church for the purpose of daily religious instruction of the children by the parents, would comprise the three-fold purpose of the educational program.

c. The efforts of two men would be concentrated on the youth of the church. One of these men would make the lives of the boys church-centered by weekly recreational and social activity within the church, and Christ-centered by example and instruction. The other would endeavor to train young people in the art of Christian living by means of wholesome social activities, training them to apply Christian principles in their social and business life, providing opportunities of service, counseling with them concerning their personal problems, and establishing a class dealing with the Christian home.

d. The sixth man would use his influence to organize the men of the church in a group that would effectively serve both the church and the community. Through this group the other nine men would find an opportunity of moulding Christian sentiment and enlisting the man-power of the church in building the Kingdom of God.

II. The four remaining men would consecrate the major portion of their time to service within the community.

a. Two deacons of the church would give their services to the poor and underprivileged homes of the community, appealing to the men's organization for financial support, the elders for spiritual assistance, the boys' worker for leadership in this realm, and the other leaders for assistance in their respective fields of work. Food, clothing and shelter would be provided for the destitute, medical aid for the ill, jobs for the unem-

ployed, a wholesome social and recreational environment would be created, and the poor would have the gospel preached to them.

b. An influential business leader and a prominent man in the professional world would dedicate their lives to making Christ real in their business, political and social contacts. They would promote ideals that make for good citizenship and wholesome community life by fostering and supporting movements that have for their objectives the providing of better living conditions, more wholesome amusements, cleaner government, more justice in the social and economic realm, a better understanding between races, and a larger sentiment for world peace. These two men would become the leavening influence in the community to lead men and women to the One who said, "I am come that ye might have life, and have it more abundantly."

J. WAYNE DRASH.

*First Christian Church,  
Clarksville, Tennessee.*

## Needs Fourteen, Not Ten

I F I could find ten men of ability next week, here's where I would place them.

I would have places for three of them on some great community projects in which our church is not adequately represented. I have places waiting in some of our regular work for three more men of ability, and I have an evangelistic plan which I have long wanted to try but have not been able to, and this plan calls for six consecrated men who would devote five or six hours per week.

Right now I would like to have two very competent and successful business men who are consecrated in their Christian life and who have enough of Christian background that would enable them to become sympathetic advisers to people who are having most difficult financial problems; and if this service could be rendered in the name of the church, I could keep two more of the right kind very busy for far more than five hours a week; and I know of nothing that the church could do right now that could be better than that.

So, Mr. Editor, I would like to have fourteen men on the job right away.

JOHN R. GOLDEN.

*First Christian Church,  
Topeka, Kansas.*

## If Ten Men Volunteered

I F TEN men in this church should make the offer you suggest I would ask them to use the most of the time offered for the first three months in beginning a study of Jesus and his program in the light of human needs and world conditions.

Among the things I would then encourage the church to undertake with their help are:

To provide Bible study and worship which prepare for and inspire noble, cooperative living;

To secure correlated and supervised social and recreational activity for the community;

To furnish information, counsel, sympathy and assistance to individuals in meeting life problems;

To provide a forum where people may secure information concerning social, economic and political conditions and guidance in their efforts to meet them;

To encourage and direct the formation of a more intimate and permanent family life;

To divide our city, with the assistance of the other churches, into sections for pastoral oversight of the unchurched, and to assign to each church a section for such work;

To foster fellowship with other creative groups in our city looking toward the union of activities which are now carried on by several organizations but which could be carried on more effectively on a community basis. These lines, alone, would provide vital activities for more members than we now have, and the ten volunteers would have a place in which to use many times five hours per week for life.

WILFORD H. McLAIN.

*Norwood Christian Church,  
Cincinnati, Ohio.*

### Three Months Only a Beginning

AS TO the actual employment of the time these men offered I would seek to distribute it under such heads as this:

- a. Personal Enrichment.
- b. Group Leadership.
- c. Study and Survey of Local Conditions.
- d. Personal Work.
- e. Experience Meetings of the Men of the Group.

Of these five possible divisions of activity only the first and last would be required of each man. Participation in the others would depend upon the qualifications and aptitudes of the men who volunteered for service. It would include boys' work, community survey, social work among the needy, and calling.

Under "Personal Enrichment" would come the use of two hours each week; one hour to be spent in a class which I would direct. The aims of this class would be to lead the men into a deeper appreciation of the place Jesus should occupy in each life, the place of the church in speeding Jesus' program throughout all the world, the application of Jesus' teachings to everyday life in the realms of social justice, economics, international relationships and individual responsibility in all of these. The second hour would be used in directed reading, the aim of which would be to supplement the class work.

At the close of the three-month period, I would have the group together for an experience meeting. We would seek to gather up the reactions, disappointments and satisfactions, which the men had during their special service for the Master. I am of the opinion that such a fellowship meeting would be a real inspiration and would lead to more complete consecration to the service of Jesus. I conceive of the entire enterprise as one of deep spiritual possibilities.

VERE H. ROGERS.

*First Christian Church,  
Plattsburg, Missouri.*

### Religion Finds Use for Men's Leisure Hours

IN ADDITION to the uses of men in the church described in the December number of WORLD CALL, all of which we are employing in our church program, the following uses should be considered, especially the last one, for practical application.

FEBRUARY, 1934

I believe that these uses of men are implied in the social and spiritual gospel of Jesus.

Back of race prejudice, war-minded individuals, social and economic injustice, graft, and hypocrisy lies the truth of Margaret Slattery's declaration, "Somebody taught a child." Much needs to be unlearned on the part of our men. To use their spare time I would begin at once to outline a program of stimulating honest reading and study. I affirm that a knowledge and discussion of problems of social and economic justice and the evaluation of movements designed to abolish poverty, war and other social evils are a legitimate and necessary concern of every follower of the Nazarene. Therefore I would compile lists of the best books and secure them where possible for all our men to study religiously that they might be equipped intelligently to face and discuss these problems in classes and forums set up in the church program for the purpose of finding our way out of the present social wilderness.

Such a plan could be extended to the organization of a Christian Men's Union for all churches in the community. The "Better Government Association," an organization composed of representatives from all churches of a community, has served admirably in presenting a united front against corrupt politics. Further union of men for the above-described purpose would be effective if properly handled.

Ignorance, childhood learning, indifference, mental prodigality, lack of opportunity, unsocial and often unethical leadership are responsible for the failure of the average follower of Jesus genuinely to uphold his convictions socially, ethically and morally. The hope of the world, the realization of Jesus' ideal rests in Christian education.

MONROE G. SCHUSTER.

*Central Christian Church,  
Gary, Ind.*

### Stewardship of Life

IN THE following paragraphs is my answer to your inquiry as to how to use men in the capacity of "Kingdom Builders."

1. I would urge these men to enlist as many other men of the church as could be persuaded to attend a weekly meeting of the men, where the minister or some other competent person would impart to them the meaning and indispensability of Jesus' life and teaching for the world of today. This men's meeting might either be of a week-day evening or a Men's Bible Class Sunday morning.

2. As an active project for these men, I would give them the mission of personally contacting each man of the congregation to present and emphasize the life values in Christianity, and that regardless of all else this is both the culture for the individual and the best inheritance any man can leave to his family or his generation.

3. I would seek as minister to supplement the work of these men by preaching and teaching the mandate of these days for a stewardship of the whole life and the entirety of its relationships in the world today.

W. A. SHULLENBERGER.

*Central Christian Church,  
Indianapolis, Ind.*

### Practical Answer to a Practical Question

THE question asked in the December issue of the WORLD CALL, "What would you do to use the sixty hours of time that twelve men were willing to donate in one week's time, each giving five hours?" is most practical at this time due to the increase of leisure time. This is a challenge to the leadership

of the church to think through our programs of activity as never before. My suggestions to the question are as follows:

1. Help conserve the present membership of the church through visitation and conferences. Through this help promote regular attendance at church services and urge systematic giving and participation.

2. Assist with the pastoral work such as visiting the sick, the discouraged and sorrowing.

3. Interview people concerning their giving to the support of the Church and Kingdom enterprises. Assist the financial secretary in the collection of pledges especially of those who for reasons may find it impossible to attend church regularly.

4. Teach a Sunday school class, especially of boys, and carry on a recreational and social program that will interest and develop the boys.

5. Assist in making repairs about the church.

6. Conduct a survey of the church activities and the field of the church to determine what the future program of the church should be.

7. Help with the office work of the church such as running the mimeograph, addressing machine, etc.

8. Help in the social service program of the church such as investigating those who make appeals for assistance.

9. Assist in the work of evangelism and recruitment for the various organizations.

10. Help provide entertainment for some group in the church or in the community that in these times of distress may be unable to find wholesome entertainment because of limited incomes.

C. R. STAUFFER.

*First Christian Church,  
Atlanta, Georgia.*

### A Happy Experience

THE problem of increased leisure can be made a happy experience for the church. If my men would offer me their time as you suggest there are a multitude of experiences I would want them to try.

First, I would ask each of them to use their time reading some books I would suggest that they might have a broadening view of the world task.

Second, I would use them in making a house-to-

### The Mastery of Jesus

*(Continued from page 18.)*

I remember hearing S. D. Gordon say at a Christian Endeavor convention that in every human heart is to be found a throne and a cross and two persons are placed there to occupy these—myself and Christ. When I am on the throne, He is on the cross, and when He is on the throne, I must be on the cross. That's a rather severe way to put it, but it expresses perfectly this sense of the Mastery of Christ, the King. What poor, childish things we are! Whimpering and whining because of the little ills and the adverse experiences of time, for if we put Him on the throne, let Him assume sway, these things would disappear.

We were coming out of Cordova, and, for a wonder, the sun was shining beautifully on that little Alaskan town, but as soon as we hit the narrow channel, a deep, black fog settled upon the ship. I was on the bridge, wearing my overcoat, and the fog saturated my coat.

house survey of our city of 45,000 people. When that was made I would want each to select a number of men not in the kingdom and sit down with them as salesmen of the Christ. I would want them to go by and bring these men to Bible school and church and introduce them to others and to Jesus.

Third, I would have them divide the city in districts and be responsible for visiting each of our families in their district each month. In this way dead members might be reborn.

Fourth, I would have them visit the city and county jail once each week, helping those there in any way possible in the name of the Christ and the church.

Fifth, as an experiment, I would give some of them their hour and ask them to use it helping people in the city in any way they saw fit, in the name of the church.

Sixth, I would send them to visit the poor families, to get their attitude toward the church and our economic life in general. I would want their findings in written form with suggested ways in which we might help in the name of Christ.

Seventh, I would have them visit our city and county courts, trying to salvage some man or woman, boy or girl. All in all, I would try to give them something practical to do in the name of Christ. I believe at the completion of their time they would have such a happy experience they would want to continue, that they would appreciate their Christianity more, the work of the church and the work of the minister and above all, the power of Christ in the lives of men.

HOWARD T. WOOD.

*First Christian Church,  
Wichita Falls, Texas.*

I began to think of our perilous position, fifty feet to starboard or port—rocks. Below me, the ice-cold waters of that northern land. I asked a man in Anchorage how long one could survive in that cold, cold water, and he said one would be a fool to want to survive. I walked backward and forward nervously. I heard the whistle blow and I knew there was some significance in it. I should have been in my stateroom but I could not go—held by doubt and fear. Then I turned around. I looked in the pilot house. There was a blue jacket at the wheel, taking orders from the captain and the pilot whose eyes were fixed on the chart and compass. They were not afraid. They knew where we were. They were the masters of the situation. I could trust them. I went downstairs to my stateroom, thanking God every step of the way for the Master of my soul. It is this thing that will solve the personal problems of your heart, the mastery of Christ seen in your complete surrender to Him. Then is Christ King.

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## A Call to Arms!

(Continued from page 6.)

tical experience of God. We would have it be a convention where Christ and his program may be exalted by men and women of differing moods and opinions among us, so long as they are sincerely and intelligently seeking to follow him. We would have it be the kind of a convention which is unafraid of our changing age, which believes our gospel fully equal to the hour, and from which we may return with new zest and with becoming militancy. We would have it be a convention which would lay bare the stubborn facts of life and the many barriers to the spread of the Kingdom and which would mobilize an army of a million and a half Disciples to take their places with all other believers in making our civilization Christian.

To this end the administration and program committee solicits suggestions from thoughtful Disciples of Christ in all walks of life. These suggestions might include a general theme for the convention, speakers, topics which should be discussed, order of program, business sessions or any other constructive statement which might represent the best thought of the brotherhood. An early word will be gratefully received and carefully considered.

## Circulations Cozy Corner

(Continued from page 1.)

of someone who's having pretty hard sledding in these depression days.

\* \* \*

The N. R. A. would like to get hold of this—and not for commendation! But we like it so much we're willing to run the risk of getting somebody else a scolding. Beech Grove, Indiana, held a unique service not so long ago. We understand the minister requested his membership to give him the titles of favorite WORLD CALL articles, and the resulting influx brought about a program greatly enjoyed by the Beech Grove Church. It was based on the August issue and opened with a brief song service and an announcement concerning the magazine and its work in the brotherhood. A WORLD CALL article was read and an editorial formed the basis of the sermon. The program proved so successful that another was given on the September and October issues.

WORLD CALL was worked overtime, General Johnson, but we hope you won't care. We didn't.

\* \* \*

We are indebted to Philadelphia, Pa., for the most novel idea of the month—and a good one, too, even if we do say it. Third Church of that city grew tired of the ordinary run of church suppers so the women hit upon an idea similar to the traditional treasure hunt.

The church became the ticket office of an imaginary steamship company. It sold round-the-world tickets for 25 cents. From the church the members embarked in automobiles and sailed off for India, China, Japan, Africa, South America, Mexico and the isles of the sea. Seven homes formed the stopping points for this long journey. At each country three women wearing native costumes were in attendance and served one or two items of the evening's menu. Each country entertained with brief programs, posters based on WORLD CALL depicting the work of each field where the Disciples have mission stations. The visitors heard native songs and saw appropriate decorations. On the return to America (the church) the voyagers were served ice cream as dessert. A WORLD

CALL subscription booth was in the church and a WORLD CALL speech climaxed the evening's program.

Does that sound good? It does! It's a good promotional scheme and it would help lift some church suppers out of the doldrums, in our own private thinking!

## Kansas Director of Religious Education



Raymond Baldwin

Raymond Baldwin has been chosen director of religious education for Kansas

Mr. Baldwin graduated from the Sunflower Conference in 1927 and since then has taught in twenty-eight conferences all over our brotherhood. His college training consists of an A.B. degree from Cotner College and a Bachelor of Divinity degree (1932) from the Divinity School of Yale University.

Kansas is proud to have one of her own young men serve her as full-time director.

## The Awakening Congo

(Continued from page 12.)

schools for preachers and teachers in Congo, the Congo Christian Institute, is maintained by the mission at Bolenge.

This work has been well maintained in the past by the home churches, and the Congo Christians have given with increasing and sometimes with marvelous generosity.

This year, however, the home churches have contributed the equivalent of but one-seventh of the amount supplied five years ago! In a period of crisis because of certain hostile influences threatening all Protestant work in Congo, the Disciples of Christ Congo mission finds itself thus largely unsupported from home.

The Lord has laid his hand upon Congo through the Disciples of Christ and its kindred churches of America and Europe. The task is but at its beginning. A nation is arising there. In this generation a whole people is being transformed. Mighty forces independent of the church are bringing all their power to bear to speed this transformation that private gain may result. An unrooted, drifting, powerful people is being torn loose from everything good and some things bad in its old life. In the new world toward which it is being hauled only the forces of righteousness are hesitant and unprepared to take their full share in this transformation.

# A Small Pentecost

By

RUTH LESLIE

UCKED away among the mountains of Zacatecas, Mexico, is a ranch called "Nogales." Here in traditional patriarchal manner live the Pérez family. About ten years ago when this large family lived in Texas, they came to know the gospel. One day as Don Nabor, the father, was passing an evangelical church he heard that beautiful hymn, "Happy day, happy day, when Jesus washed my sins away." It touched his heart and then and there he accepted Christ. A son and a daughter had already become Christians and had been reading the Bible in the home in spite of the angry protests of both the father and mother. After a time the mother followed her husband and the Pérez home from that time on began to show the effects of the change that had come into their lives.

By and by they came back to Mexico and settled in the Jerez Valley, receiving grants of land under the new agrarian law. For a while all went well, for they had no opportunity to publicly announce to relatives and friends the change they had made in their religion. Then, one day one of the sons went to Jerez to sell the produce, and on the plaza he saw a man distributing evangelical literature. With quite a bit of timidity he approached this man, who was the preacher of our church in that town, revealed himself as a Protestant, and invited him to Nogales for religious services. And from the time of that first visit until the present, Nogales has been the scene of Christian activity, while the family has suffered religious persecution and isolation from its many relatives and friends.

"In other years," said Don Nabor, "we have given most of our time to working for ourselves. We have been interested in the crops and animals to assure ourselves of the necessary food and supplies for the year. This year we are giving our attention to the Lord's work." And indeed they have. Just at the time when the corn and bean crops needed the attention of the men they gladly gave time and money for the construction of the chapel where the recent convention of the Churches of Christ in Mexico was held. In August when the sheep should have been sheared they deliberately let the time go by and lost the money they could have realized on the wool, for the time of the convention was drawing near and the chapel was not yet finished. "But we will be more than repaid," said one of the sons. Months before the event the old father and mother were praying that God would let them live until the convention!

It was into such an environment of Christian love, simple faith and evangelism



The convention group at Nogales on the mountain just in front of the chapel

that representatives from the churches and congregations in central Mexico came for the Fourteenth Annual Convention of the Churches of Christ. Located fifteen miles from the nearest town the convention had the atmosphere of a camp meeting. The family provided places for the camp cots or the pig- or sheepskins for beds. And in the open patio we sat down to delicious food which the farm provided. Sheep were killed upon short notice and green corn, sweet potatoes and other garden produce was used without stint. Even the luxury of wheat bread, instead of the corn tortillas, was provided through the help of one of the farm hands who made hundreds of rolls, baking them in an outdoor mud oven.

On Tuesday afternoon the delegates began to arrive, some in automobiles, some on horses, some on burros and some on foot. They came laden with bedding and food, for it was to be a campmeeting convention and some would cook and camp in the open. They brought cats and pigs, since it was a case of either missing the convention to care for the animals or bringing them along! From far and near they came—from city, town and ranch; but most of them came from the ranches of the valley. Seventeen communities were represented among the 146 registered delegates.

The program began before breakfast with an inspirational hour. The morning session was devoted to four consecutive classes: a layman's training class and sessions on "The Life of Christ," "How to Study the Bible" and "Church History." At the same time a religious school for children, on the plan of a daily vacation Bible school, occupied the little tots. In the afternoon the convention moved to a nearby ranch where outdoor evangelistic services were held. Three such meetings were held during the week. And on Sunday afternoon, just as the sun was lighting up the west with red, eleven were baptized in the beautiful river which someone called "the Jordan of Nogales." We went immediately from this scene to the little chapel and in the wonderful, calm twilight partook of the emblems of Christ's death, pledging ourselves anew to a life in Him.

Among those who publicly accepted Christ at one of the evening meetings was one who had, according to her own words, deliberately closed her ears so she would not hear the gospel message. But even with closed ears she could not help but see the change which Christ had wrought in the life of her brother and so was led to follow his example in this "new life." Three years before Don Pancho de Haro had been the terror of his family and community. There was no sin he had not known, not even murder. But the cleansing power of Christ's blood came into his life and for more than two years now his beautiful Christian life has been the admiration and envy of Christians and non-Christians alike. To see him calmly, kindly and joyously moving about among the folk it is almost impossible to believe that he had lived the kind of life he had in the past. To know Don Pancho is to reaffirm one's own faith in the power and love of God to redeem man from black sin.

And then there was Doña Basilia. She has not been a Christian very long. Her young daughter was the first to break away from "the religion of her fathers" and when Doña Basilia tried to make her give up these new notions the child answered, "I love God better than I do my mother." This was a very hard thing for this mother to hear but when she saw what Christ meant in her daughter's life she gave her consent to her baptism and even accompanied her to witness the act. Little by little she began to listen to the reading of the Scriptures, and during a severe illness wholly surrendered herself to the Master. How completely the simple country folk do surrender is shown in Doña Basilia's Christian life. She has had to accept complete isolation from her fanatical family and in spite of this she happily lends herself to the distribution of tracts and visiting in the little ranch where she lives.

Is it any wonder that the Holy Spirit came upon us in a real manifestation at that time, moving all to a purer life in Christ! And with such a beginning dare we not look for a real revival among all the communities touched by those present at Nogales?



## Odd—But Only Too True

By AMBRA H. HURT

**F**INANCIAL problems? I wonder if any white person ever has them! Listen to this one:

Bolumbu asked me if she might go home on a very urgent errand; since she had just been home the week before I didn't quite see why she need go again. When I asked for an explanation, she braced her feet far apart, took a long breath and ticked off the following items one by one on her fingers in a most solemn manner.

"Well, Mama, you know Bahe has been very sick so when she recovered her family gave her a goat. She gave the goat to her husband, who is the son of my brother. He gave the goat to his father; my brother says that I may have the goat if I will come and get it. I shall give it to my daughter, who will give it to her husband. He will give the goat to his sister and she will take it to her husband's family to pay on a debt of her husband's, for he is in prison just now because of that debt."

I allowed her to go home!

Recently we visited one of our teachers in a nearby village. Just across the path was the home of a witch doctor; he has a post just outside the door where he keeps his rattles and charms hanging—perhaps to advertise his business to the passers-by. We went over to see what sort of things he uses to drive away evil spirits and among all his trash and feathers, etc., was an old ivory horn made from a small tusk. It was yellow with age and much handling had given it that deep luster which makes old ivory so beautiful. It would make a lovely curio to display at home so we tried to bargain with the old fellow. What! Sell his wonderful charm? He was horrified at the idea and told us that this was his "nzakomba" (god), which contains the spirit of his father from whom he inherited the horn. The reign of the witch doctor is not over in Congo although his throne is tottering.

An old man died the other day in the town across the river. There was much

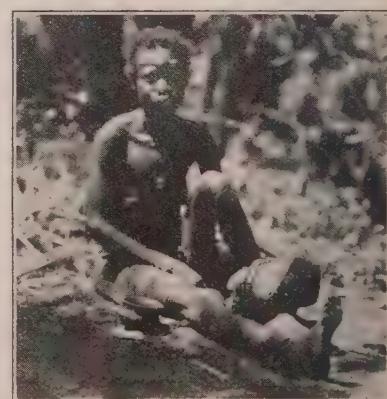
wailing and crying, but no one was really sorry for he was a cross old man and often cruel to his wives. Long ago he had a daughter whom he loved, but the daughter died; after her death the old man made a solemn vow that he would never again eat fish from the swamp where she had been in the habit of setting her traps. He sent three of his wives away to buy food in another village and ordered the two who were left at home to bring him some fish and to cook it for him. The two women served the fish and after the old man had eaten heartily he asked where they had gotten them; they admitted that they were from the forbidden swamp. The old man at once began to say that he was sure he would die and the neighbors heard the quarreling far into the night. The next morning at day-break the two wives ran screaming into the path, crying that their husband was dead. All of the village are positive that the man died from eating the fish from the swamp from which he had sworn never to eat again. "Were not the marks on his throat plainly to be seen? The fish choked him beyond a doubt." However, the teacher who lives in the town whispered to me that the marks on the neck were very much like finger marks; "and, Mama," he said, "the women were young and strong and the old man was weak!"

Ekila is a little girl about eleven years old, the sister of one of our young evangelists. Some time ago the young man brought the little girl to the Mission asking us to take care of her; she had been living with him, but his family wanted to take her from him to send back to their old heathen village. He said, "I am the only one of my family who is a Christian and I cannot hold out against so many." We knew that we could not take her into our girls' home without the consent of the parents, but suggested that he leave the child with a Christian couple here at the Station who would care for her and she could come to school with the

other children. Ekila was as happy as a lark and came to school regularly and was learning quickly. But it could not last! The other day her mother came for her and no amount of pleading or scolding could keep the child here. Finally the mother admitted that the child had been given to an old man for his wife and that forty pieces of money had been given to the family. The old heathen husband does not want the girl to go to school or to learn "white man's wisdom" so poor little Ekila must go back to vilest heathenism, but perhaps the few seeds sown while she was here will take root and some day bring forth fruit.

In one of the schools there was a little fellow whose parents had not yet moved and who came along to school as he had been doing; he can read and write a little and the teacher used him as an object lesson to the others. When the fathers and mothers saw this little boy writing they thought there was no reason why their children shouldn't write also and they were so angry with the poor youngsters when they couldn't do it that they threatened to whip them! One man was sure that it couldn't be very hard so he took the slate away from his little girl and attempted it himself; after a while he decided that he really didn't care very much about it and that it was probably only "a labor fitting for children" anyway, so he went home!

Between 600 and 700 people have recently returned to our neighborhood who are as primitive and as untouched by civilization as any in Congo, I suspect. They are rather frightful looking, for they have many and unusual cicatrices, their hair is twisted into all sorts of horns and peaks, and their bodies are rubbed quite plentifully with oil and red powder, but they are a friendly folk and not at all to be feared. When we learn to understand their language a little better I am sure we shall be able to make friends with them and after a while to interest them in other things besides our queer belongings.



Victim of ignorance

# Medical Tribulations in India

By LETA MAY BROWN

I KNEW it would happen just that way. We had too long a run of good fortune for it to continue much longer. I felt in my bones that as soon as Dr. Crozier left Damoh, leaving me to do what I could for the sick of the Christian community and the boarding school with no Mission doctor to rely upon, that someone would get very sick. And sure enough, the day after she left, Mangal, one of the little lads so recently come from Kulpahar, had high fever. I poured quinine into him and I even gave him any number of shots of quinine, but it had very little effect on the fever. So I diagnosed it typhoid because it did not look like anything else.

And to add a little extra spice to the situation, another boy, Paul Baldeo, also from Kulpahar, began running a high fever, which I diagnosed as rheumatic fever. Now it was just near the end of the school year when all the boys and staff were thinking about "hot weather camp." They could not take the two sick ones with them, nor did anyone want to stay to care for them and miss the greatest fun of all the year. I struggled along with the two sick the best I could, but they seemed to be getting no better, so we moved them over to the main hospital and got a boy who had not been in school all year to care for them. That is, he merely stayed with them, and our hospital staff did the nursing.

Then I sent for Dr. Dua, a very fine doctor in private practice, across the street from the hospital, for consultation and to confirm my diagnoses. (I understand that is the reason why one doctor calls another.) At any rate, he did so. I mean, he did confirm my diagnoses that it was typhoid and the other case, rheumatic fever, and he agreed to treat the cases.

One day when he came to see the boys, he asked if I could go with him out to Tezgarh, a town some twenty miles away, to see a patient of his, who is kept in strict purdah, so that he could not see her. I agreed to do so, and he came for me that evening about four o'clock. Anugrah Bai, one of our nurses, went with us.

When we got into the car I noticed that he had his gun along. I expressed my surprise and asked him if he were the hunter. He said he was. "Do you eat what you kill?" I asked. "Oh, yes," he said, "I am a very liberal Hindu." This surprised me very much for I had not thought of him as liberal at all. He is an ardent Swarajist (Home Rule-ist), wearing only clothes made of Indian made material, and a great admirer of Gandhi.

We parked the car before the dak bungalow and asked our way to the home of the Thanedar Sahib, the husband of the patient. On the way we were greeted by a fine looking Mohammedan gentleman, friend of the doctor, who led us across the river and up through the little town to

our patient's home. There we were most courteously greeted by our host and seated before the house. The usual delay ensued before I got into the house to see the patient.

It was not the first time that I have been called upon to do this sort of thing for the male doctors of the district around here. So often they must diagnose and prescribe for their patients only on what the relatives tell them, and it takes a little training, at least, and some practice to know just what is essential and what is irrelevant of all the patient tells you, and also what more one needs to ask. It is a service I have always been glad to render and the men who are private practitioners in Damoh, have been very considerate to see that I always get my pay for such service. In this case, we found that according to what the husband had told the doctor he had been treating her for one thing whereas she had been suffering from quite another ailment.

The poor little woman was so glad to see a new face and to have a little touch with the world outside her four walls, walls in this case surprisingly clean and around a wide court, that she kept me there as long as she could on every little pretense, telling me over and over again her ails and ills, for she doubtless got little sympathy from her family. I began to fear it would be quite late before we got started home. The road is not too good in some places and the recent rain had not improved it any. The clouds that were lowering on the distant horizon made us fear a further storm.

When the bai and I had torn ourselves away from the woman we found that tea had been prepared for us out where the men were sitting. It all looked so clean and nice that I was glad to accept their hospitality. When Dr. Dua was offered a cup he begged to be excused. When they insisted and remonstrated with him,

saying he had taken tea with them before, he reluctantly explained that as that was the first day of Gandhi's fast, he too, was fasting with him, for the one day.

Before we left a number of people came for various medicines, some of which I was able to give, but I did not have much medicine with me. Our host, a Brahman, said, "No missionary ever comes out here." "Would you like us to come?" I asked. "We need someone to give us medicine very badly," he replied, but was too courteous to add what he doubtless thought. "But we do not want your religion."

It was a restful ride, winding in and out on that quiet road through the jungles, before we reached the main Jubbulpore road. I leaned back and thought deep thoughts and hummed a tune. I had gotten a good fat fee for the hospital (that would mean about a half-pound of quinine, and oh, how we do use it up). I had helped bring a little hope and perhaps health to an Indian sister; and I had helped even up the debt I owed Dr. Dua for his part in bringing my two boys back to health. That is just what we need—a little more give and take between the Christian and non-Christian groups.

And with this fine, high thought in my mind there popped up that little line from those silly records, "The Two Black Crows" . . .

"And now we have reciprocity."

## Rope

By Lester M. Ellis

The loss of a job and a bit of a rope—  
The weight of a debt and a heart without  
hope:  
Who'll be the judge of our friend who  
went West;  
To the land without debt: to the Home  
of the Blest?



Indian maidens at the village well. "Among these we labor."

## Luchowfu Day by Day

By GRACE S. CORPRON

**H**OW do we spend our days? Suppose I describe one or two for you. Day before yesterday was Saturday. My first hour was spent in dressing and feeding my small family. At eight o'clock we went to chapel which Mrs. Goulter led. She was training our girls in a new tune for their hospital song. After that I spent fifteen minutes giving out soap and washing soda and superintending our hospital wash coolies. Then I hurried back to my house to talk over the day's menus; after that the baby's bath and she was ready for her first nap. After that I had forty minutes with Mr. Hsia, our Chinese teacher. We worked out some poems and projects for Sunday school lessons.

At ten o'clock I had just nicely established my kiddies and their playmates around the sand box when callers arrived. It was Lui Dji-ting, a young mother, and her two babies. She is a teacher in our Girls' School and one of my Sunday school helpers. She wanted to weigh her youngest child and talk over his diet with me. This took half an hour for I went over carefully with her the diet, as it calls for soy bean milk. I took her over to our laboratory and showed her the man at work making it. She decided to try it as a milk substitute. Before she left two other babies came to be bathed and weighed. At eleven o'clock I went over to the woman's ward at the hospital with a cup of milk, an egg and some canned peaches for a little girl with tubercular hip. I checked up several other diets and visited a bit with Miss Tsai, our religious education director, who was teaching two little sick girls how to fit together some Bible picture blocks. The tubercular cases stay here a good many months and learn a great deal about Jesus in that time.

From eleven to twelve I was at home superintending the Saturday cleaning, giving Ruthy her lunch and getting her tucked away for her nap. I also prepared the baby's soup made of canned milk, carrots, spinach and potatoes. At twelve we all ate our lunch of Chinese food, the same as the nurses eat, prepared in the hospital kitchen. It costs much less because prepared in large quantities. We had chicken broth, bean sprouts, Chinese green cabbage, and pork and carrots cooked together with soy sauce. After lunch we had a rest period.

At two o'clock I was off to our weekly Sunday school teachers' meeting held at the Girls' School. There were over twenty teachers there. They always attend very faithfully. Mrs. Goulter taught them some new songs and then Miss Tsai followed with a discussion period of problems and methods, then they divided into classes according to ages of the children. We find this kind of a weekly meeting makes a hundred per cent difference in our teachers' efficiency. Counting our country Sunday schools we have over 600

children organized into a closely graded School of Religion with about forty teachers.

After this meeting I hustled home again for I was numb with cold after such a long meeting in an unheated room. I hid myself upstairs beside the hot air drum and managed to get part of a letter written before one of the nurses came running in about four o'clock saying, "It is time for gymnasium and I can't find Dr. Corpron to lead us." So I left my letter and got them started in a hilarious game of deck tennis volleyball. Boys and girls play together and like it very much. But they can't seem to get started without a teacher to divide them into sides and to decide points.

We all ate an early supper of tomato soup and raw carrot salad, for the children must eat early, and there are also evening classes. I teach the graduate nurses Tuesday, Thursday and Saturday from seven to eight. They want to keep up their English and this is the only time they have to themselves. This Saturday night we

had a lesson on operating room equipment with half an hour of conversation about it.

So you see our life is not so different from yours. I run around all day and keep my eye on several places at once. We do so hope we shall be allowed to stay on for a good many years yet. It seems as though we are just getting acquainted and accustomed to our job and it would be a heartache to leave it now.

The Baby Clinic is progressing famously. We had an especially big crowd yesterday. We bathed and treated over twenty babies in two hours. I get sick at heart over some of the new cases—little bodies just covered with scabies, itchy, scaly, red crusts, the poor youngsters scratching and twisting. But then when I look at last year's babies and see how clean and healthy most of them are now, I realize that it takes time. After the mothers come week after week, and hear us constantly preaching cleanliness, changing clothes, feeding babies eggs and green vegetables, it slowly soaks in and their babies begin to look different. It is a most interesting job. I wish Luchowfu had twenty other clinics like it. We might begin to make an impression on the city.

## Roger Reynolds of Kotmi, India

By MISS MAY FRICK\*



**S**INCE Roger was a few months old he has accompanied his parents on camping trips to outlying villages. He is promptly a center of attraction. The pink and whiteness of his complexion is unlike anything that has been seen by these villagers. His alertness and his abounding joy and friendliness captivate all. His

name is in sound very like the Indian name for Ruler—spelled Rajah.

The natives warn his parents that the evil spirits will surely desire such a prince of a boy. His parents however have assured the people that the God whom Christians worship is a God of love and power; that it is unnecessary to make the child unattractive in any way or to call him by a girl's name in order to preserve him from harm.

Present salaries of our missionaries are not sufficient to insure wholesome food for their families in a land where contagious diseases including leprosy are not isolated, where the carriers of disease abound, and in a climate that is debilitating. To fail to keep fit in the midst of such insanitary conditions is a direct invitation to dangerous disease. Salary cuts have already imperiled the lives of missionary children like little Roger Reynolds.

We are our brothers' keepers. "Then shall the righteous answer him, saying, Lord, when saw we Thee hungry and fed Thee—and the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

God is counting on us to keep faith with his trusting servants. Reduced gifts to Living Link funds result in reduced salaries to all missionaries.

*Cedar Rapids, Iowa.*

\*World traveler and former member of executive committee.

# Station UCMS Broadcasting

DECEMBER saw the halls of the United Society literally reverberating with Lonkundo, much to the local newspaper reporter's dismay! Myrle Ward, Faith McCracken, Goldie Wells, Emory Ross and W. E. Edwards, missionaries to Africa, stopped in Indianapolis for a few days on their return from Congo. Their first-hand information on the Congo situation was most welcome and their chapel talks of great interest to the headquarters staff.

The southern churches are appreciating to the utmost the services of S. R. Bradley who is doing intensive work for the Board of Church Extension in the raising of church debts. In their own words he is walking right into the hearts of the people and putting them to work toward paying the debts. Mr. Bradley was formerly with the Pension Fund and the Board of Temperance and Social Welfare.

Percy Thomas, director of religious education in the Chesapeake Area, is again rather seriously ill as we go to press. In December, Mr. Thomas returned to his home from the hospital, following an automobile accident, but a recent set-back is delaying his complete recovery.

The Coke Regions in western Pennsylvania are reaping the benefits of the well-aimed service of Charles Aldrich, Ray Manley, Ruth Boll and Verla Ross. Together they lead the religious activities in ten communities. The church membership is 834 and during the past year there were 47 baptisms. The greater number of these people are first- and second-generation Americans of European descent.

Miss Mary Ellen Todd, daughter of Dr. and Mrs. Joseph C. Todd, and a senior at Indiana University, has climaxed a long list of scholastic honors by initiation into Phi Beta Kappa. As a freshman Miss Todd was elected to Alph Lambda Delta, honorary sorority, and was its president during her sophomore year. She is a member of the Mortar Board, honorary scholastic organization for women and was co-chairman of the student orientation committee last year. She is scholarship head of Kappa Kappa Gamma and is president of the Association of Women Students. Miss Todd plans to do graduate work in an eastern university next year.

Misses Agnes and Eulalia Fishbach are returning from South America. They will arrive in New Orleans, Louisiana, January 24. Friends who wish to send greetings should address them in care of the S. S. "Delvalle" of the Delta Line.

The season takes its quota of illness from the headquarters group. Mrs. C. M. Yocom remains on the sick list. Miss Grace McGavran, head of the Missionary Education Department, is recuperating from a nervous breakdown. Miss Goldie Wells, just returned from Africa, is at Mayo's, Rochester, Minn., awaiting pos-



The Hill Family

Mr. and Mrs. T. N. Hill and family, missionaries to India, sailed from New York, December 16, on the S. S. "American Banker." The Hills will be located at Damoh. Above, left to right: Thomas Newton, Jr., Mary Lynne, Mr. Hill, Helen Elizabeth, Marjorie Ann and Mrs. Hill.

sible operation. Miss Lela Taylor is still under the doctor's care and Mrs. Rose Rains, WORLD CALL's own office editor, has just undergone an operation in Cincinnati.

Our sack of rice goes rather belatedly to Mr. and Mrs. Herbert K. Lewis, who were married October 28, 1933. Mrs. Lewis before her marriage was Miss Ruby Lilycrop of Buffalo, New York. Herbert is the son of Mr. and Mrs. Grant K. Lewis of the United Society staff. Mr. and Mrs. Lewis are at home to their friends at 4057 Byram Avenue, Indianapolis, Indiana.

Mr. and Mrs. W. R. Warren have moved from Catalina to Palm Springs, California, where it is hoped the drier climate will be more beneficial to Mr. Warren. It will be recalled that Mr. Warren is on leave of absence from the Pension Fund because of ill health.

Word comes from China that will be appreciated by the many friends of that venerable China missionary, Dr. W. E. Macklin, who is now residing in San Gabriel, California. The University Hospital at Nanking has used his kindly photograph on a very effective leaflet issued for memberships in the University Hospital Association. Of Dr. Macklin the leaflet says: "His personality and his skill did much to introduce into this country the scientific medicine of the West which is now being so generally carried on in China. His influence did much to bring with medicine the deeper spiritual values, those values through which the hospital sees in the patient a friend, in the friend a helper, in the helper a better community

and in the community a vision of the Kingdom of God."

The Allison Christian Mission, a part of the home missionary work of the United Christian Missionary Society and the Pennsylvania Christian Missionary Society, burned at 6 a.m., Friday, December 29, 1933. The fire was of mysterious origin as the building had not been occupied for two days and no fires were left burning.

The blaze was discovered by people residing nearby but it had gained great headway and volunteers were able to save only a small amount of furniture from the main auditorium. The loss, estimated at about \$4,000.00, is partially covered by insurance.

Word comes of the splendid series of evangelistic meetings being conducted by Mrs. C. H. Plopper in Wuhu, China. Her days were crowded with eager invitations and she conducted two meetings a day. Those held in the mornings, primarily for the Christian women, were both educational and inspiring, and culminated in the organization of some Women's Preaching Bands which are now hard at work.

Friends will be glad to know that Mrs. Edna Gish, missionary to China, is greatly improved in health and happy to be getting back to work again. Mrs. Gish has started a Bible Class for the freshmen of the Girls' School, Nanking, and some eighty girls pack themselves into her living room for instruction. In this connection we are glad to report that Mrs. Edwin Marx of Nanking has been released from the hospital after a long period of illness.

# Mid-Semester in Our Colleges

By H. O. PRITCHARD

## Bethany College

Bethany College, like many another institution, is confronting a financial crisis, by far the most critical in its history. This is due largely to the fact that a campaign for enlargement, completed just before the 1929 panic, had encouraged the Trustees to embark upon an extensive building program. The obligations for the complete rebuilding of Phillips Hall were met by going into debt, which, with an accruing deficit on current expenses, has resulted in the largest indebtedness the institution has ever had.

The condition is being met by an effort to secure sufficient gifts from the Alumni and friends to meet current indebtedness. The response to this initial appeal has been most satisfactory.

The Student Board of Deacons and Deaconesses is giving the new minister of Bethany Memorial Church fine support in his effort to challenge the student body. This group is engaged in a semester study of student interest as manifested by church attendance.

Since coming to Bethany, President Serena has been kept busy with speaking appointments. On various Sundays this fall he has preached in the following churches: Wheeling, Moundsville, Beechbottom, Follansbee, Holliday's Cove, Wellsburg and Cameron, West Virginia; Central and Bellevue, Pittsburgh, Big Run, Greensburg, Claysville and West Alexander, Pennsylvania. He has spoken before Rotary and other civic clubs in Steubenville, Ohio; Wheeling and Moundsville, West Virginia, and several places in the valley.

## Bible College of Missouri

The third annual Religious Emphasis Week at Columbia, Missouri, is being combined in January, 1934, with the visit of the representatives of the National Committee for the Presentation of the Laymen's Foreign Missions Inquiry. The program is sponsored by the Bible College of Missouri, the University of Missouri, the Students' Religious Council, Stephens College and Christian College.

The week will begin on Sunday, January 28, and end on Friday, February 2. Dr. Rufus M. Jones of Haverford College, Haverford, Pennsylvania, will deliver three lectures, one of them at a joint convocation of university and college students. On Tuesday, January 30, Vice-President Frederic Woodward and Doctor Henry S. Houghton of the University of Chicago will present reports of the Laymen's Foreign Missions Inquiry before several groups. A series of lectures on the philosophy of religion will be given by Dr. George Rowland Dodson, professor of philosophy, Washington University, and minister of the

Church of the Unity, St. Louis, Missouri. Rabbi Ferdinand M. Isserman of Temple Israel, St. Louis, will speak during the week, and Doctor John R. Hart of Philadelphia, Pennsylvania, for several years Episcopal chaplain of the University of Pennsylvania, will be present for student conferences and special meetings.

The committee in charge of arrangements is Carl Agee, associate dean of the Bible College of Missouri; Earl Gordon, secretary of the Students' Religious Council; and Frank C. Tucker, minister of the Missouri Methodist Church.

## Butler University

Butler University students contributed approximately 10,000 pieces of wearing apparel and more than 5,000 cans of food to needy families of Indianapolis and environs during the recent Christmas season. A silver loving cup was offered by C. B. Dyer, Indianapolis jeweler, and Butler alumnus, to the organization or student group which made the largest single contribution to the campaign. The cup was won by members of the Kappa Kappa Gamma sorority.

The new campus literary magazine, "MSS" made its appearance at Butler in December. Edited by John Thompson, a junior, and under the sponsorship of the English department, the magazine included only short story, poetical and essay contributions from members of the student body. Works published in the magazine will be studied in beginning classes of the English department.

Members of the Kappa Delta Pi national educational society held their annual state meeting at Butler on December 9. More than fifty members from chapters of various Hoosier colleges assembled for the event. Dr. T. I. McCracken of Ohio University, national president of the organization, was the conference speaker. Miss Emma Thornborough, president of the Butler chapter, and Dr. Irvin T. Schultz, faculty sponsor, presided at the sessions.

Dean Kershner will be in charge of the chapels which will be held each Wednesday afternoon at 4:00 p.m. in Arthur Jordan Memorial Hall. Among those whose birthdays will be celebrated are Ulrich Zwingli, Isaac Errett, Abraham Lincoln, George Washington, George Frederick, Handel, Michelangelo, James Madison, David Livingston, Franz Josef Haydn, Thomas Jefferson, Hugo Grotius, William Shakespeare, Robert Browning, Florence Nightingale, Johann Gottlieb Fichte and Ralph Waldo Emerson.

## California Christian College

For some months President Cheverton has been giving talks over the radio each morning on "Helps for the Day." These talks have proved unusually popular and there is such widespread demand for

them that they are now being published in book form. These books can be secured from the college office.

There have been rumors to the effect that the faculty of California Christian College would not remain at their posts longer than this year. So annoyed and disturbed by these rumors have the faculty become that they passed unanimously a resolution which they wish all the friends and those interested in the college to see. It is as follows: "The faculty of California Christian College has been disturbed by occasional reports of rumors suggesting doubt concerning the future of our school. We deprecate such reports. There is no uncertainty about our going forward with the College, whatever may be the cost to us. Sacrificial service has its special compensating joys, and this rejoicing awaits all those who will share with us in this splendid enterprise. In quality and spirit of work, this year, 1933-34, has never been surpassed in our history. We appeal to every friend of California Christian College to cooperate enthusiastically in preparing for a great opening for next year, September, 1934."

## Culver-Stockton College

Lorenzo Giacomo Fascinato, Instructor of Band and Orchestra in Culver-Stockton College, has been granted a patent for an improved mechanical time indicator. This new music timer has the appearance of an ordinary mantel clock and through the medium of the indicator various rhythm combinations may be obtained as desired, simultaneously with the beat of the measure in the music. Mr. Fascinato was educated in Italy and is now spending his twelfth year as instructor in Band and Orchestra at Culver-Stockton College.

## Disciples Divinity House

The students who are affiliated with the Disciples Divinity House this quarter come from ten states and three foreign countries: Nebraska, Indiana, Oregon, Arkansas, Texas, Illinois, Washington, Iowa, Ohio, New York, India, Canada and South America. The following universities and colleges are represented: Hiram College, University of Nebraska, Tri-State College, Eugene Bible College, Indiana University, Drake University, Ohio State University, Texas Christian University, Lynchburg College, University of Illinois, Spokane University, Texas Woman's College, Eureka College, Butler University, University of Chicago, University of Manitoba, Bethany College, DePauw University, and Union Theological Seminary.

An organ recital is given in the chapel of the Disciples House each Thursday afternoon from 5:30 to 6. Very fine programs are provided and are greatly enjoyed and appreciated by the students.

**Drake University**

The first Thursday in December is known on the Drake campus as "Cap and Gown Day." It is the recognition day for the seniors of the College of Liberal Arts. On this day they make their first public appearance in the academic robes. Each year some outstanding educator is invited to be the guest speaker. This year, Dr. Edward Scribner Ames of the University of Chicago and pastor of the Hyde Park Church of Christ gave the address. Dr. Ames received his A.B. and A.M. degrees from Drake University, and in 1924 was given the LL.D. degree. He spoke of the opportunities and responsibilities for the educated man of today. The class this year numbers seventy-four members, an increase over those for several of the recent years.

A group life insurance program for the benefit of the faculty and other employees has recently been adopted by Drake University.

The initial program will provide life insurance in individual amounts of \$500 for more than ninety members. It is the hope of the university to increase substantially this amount as soon as financial conditions will permit. The contract was underwritten by the Metropolitan Life Insurance Company on a co-operative basis whereby the university shares the cost with the insured faculty members.

Edward C. Lytton, the business manager of Drake University was elected district governor of the Lion's Club of Iowa at the State Convention in June, 1933. His territory covers the southeast third of Iowa and includes twenty-five active clubs. Mr. Lytton was a charter member of the Lion's Club in Des Moines and was the second president. Dr. Medbury and Dr. Morehouse were also past presidents of the same club.

The radio station KSO in Des Moines has established a studio on the Drake campus, and Drake programs are given regularly five times a week at 3:00 p.m. Twice a week, 12:30 p.m. Sundays and 4:45 p.m. Thursdays, Drake broadcasts over WHO, the 50,000 watt station in Des Moines. Reports received show that these programs are heard as far as Texas and New Jersey.

Drake alumni and friends are contributing this year to a Sustaining Fund to compensate for a decrease in tuition and other income. Budgets have been carefully made, but a deficit can be prevented only by special gifts and help in the Sustaining Fund.

The Drake Little Symphony orchestra, with Anthony Donato, professor of violin, conducting, played the first concert of the season to an audience of 1,200, at the Des Moines Women's Club November 28. Dean Holmes Cooper, dean of the Fine Arts College, was soloist.

**Eureka College**

Marian Schaeffer, daughter of Mr. and Mrs. Harry Schaeffer, India missionaries, is a freshman this year and has been

considerably in demand as a speaker on East Indian life and missionary service. She is giving a splendid account for herself in the Eureka Church and in the college religious organizations.

The first president of the new Medbury Club for Eureka ministerial students is Wilbur Chapman, son of the pastor at Richland, New York. Wilbur is also this year's editor of the *Prism*, college annual published by the junior class.

**Illinois Disciples Foundation**

The last meeting of the Candle Tip luncheon and Student Forum, Sunday evening, December 17, was held in the Marigold Tearoom where a special Christmas program was presented. Stephen E. Fisher, following his annual custom, told a Christmas story. Ed Griesheimer presented gifts from the Foundation to "Aunt Mabel" Carlock, secretary, and to Dr. Fisher. Ed re-



Lorenzo Giacomo Fascinato  
Who brings fame to Culver-Stockton through his mechanical time indicator

marked that a large number of married people throughout the state who were previously University of Illinois students, told him they strongly suspected that Aunt Mabel and Dr. Fisher were in league—so many of these people had met their future wives and husbands when students in Aunt Mabel's foundation work and later were married by Dr. Fisher!

**Lynchburg College**

During the first semester last year Lynchburg College had a total of 267 students enrolled. During the first semester this year it had a total of 288 students. With the new enrollment which will come at the beginning of the second semester it is probable that there will be a total of 300 for the session.

The staff of the *Critograph*, the student paper at Lynchburg College, recently announced a platform which has so much merit and which would apply in almost any college that we reproduce it here.

1. Special delegation of authority to increase efficiency.

2. Installation and enforcement of a point system to prevent overworking of a few students and to give more a chance to develop leadership ability.

3. Organization of both men's and women's Student Government Boards under the student body officers with revision of existing regulations.

4. Installation of an honorary leadership society to unite leadership ability for advancement of projects.

5. Development of a broader social program as a link between dormitory and town students.

6. Development of closer contact between alumni and school.

**Phillips University**

Stanley Bonham, a recent graduate of the College of Fine Arts has just been selected as tenor soloist at Radio City, New York.

President D. W. Morehouse of Drake University was in Oklahoma recently to deliver the chief address before the Academy of Science, of which Dean Frank Knowles is president this year. Several Phillips professors read papers at this gathering. While in the state, President Morehouse visited Enid, giving an educational address. He also spoke in the Central Church and the University Place Church.

Dr. Harry Ice recently completed a series of eight lectures on preaching before the students of the Bible College.

**Texas Christian University**

A regular weekly radio program, "The Open Forum of the Air," sponsored by the International Relations Club of Texas Christian University, is broadcast from 8:45 to 9 p.m. each Friday night over station KFJZ, Fort Worth.

The national convention of Alpha Zeta Pi, honorary Romantic language fraternity, was held in Fort Worth, January 1, with the Texas Christian University chapter as host. Approximately 45 delegates were in attendance. Professor Paul Louis Faye of the University of Colorado is national president of the fraternity. Miss Louise Cauker, T. C. U. senior from Fort Worth, is president of the host chapter.

Dean Colby D. Hall has been elected vice-president of the Southern Association of Colleges and Secondary Schools for 1933-34.

Dr. Edwin A. Elliot, head of the department of economics, recently left for Washington, D. C., to become assistant deputy administrator of wholesale and retail codes in the fourth division of the National Recovery Administration. Dr.

(Continued on page 40.)

# Speaking of Books

## Preachers Present Arms

**T**HIS is a book we would avoid if we could. Dr. Abrams, professor of sociology in the University of Pennsylvania, has examined the utterances of preachers, theologians, Y. M. C. A. secretaries and officials and of religious communions in their conferences and conventions during the war to determine what attitude the churches and its ministers actually manifested toward the war and toward those engaged in it as our opponents, and particularly, what happened to the peace sentiment of the churches under the stress of war. It is not a pretty story.

He finds the churches and the preachers at first counseling patience, impartiality and neutrality, then as war became a more imminent possibility, a change, and finally he discovers the churches and the ministers, with all too few exceptions, to all intents and purposes a part of the huge war machine. Scarcely any communion escapes. Not all went as far as Dr. Newell Dwight Hillis or Rev. "Billy" Sunday, but there was a professor in Yale Divinity School who wrote, "But in the hour of soul crisis the (Y. M. C. A.) Secretary can turn and say to your lad and my lad, 'I would not enter this work until I could see Jesus sighting down a gun barrel and running a bayonet through an enemy's body.'" One pastor could not "draw the line between Christianity and patriotism. . . . The two go together." Another declared, "The Church of Christ itself must enter the war," and "Every Presbyterian church should become a recruiting station."

These are but a few of hundreds of such statements from men whose names, some of them, still blazon the pages of our religious and secular magazines. Here we see how the church abrogated its right of free speech. It joined in the hue and cry against "hyphenated Americans." Its ministers were among those that made life miserable for those whose hearts were torn by fratricidal strife. We pilloried the "conscientious objector" and these men, herded in prison camps, often manacled for weeks at a time and subjected to all the humiliation our war hysteria could heap upon them, found even the army officers more considerate than army chaplains and Y. M. C. A. secretaries. In this book the whole sordid story is told with ruthless detail and relentless fidelity to fact. It is a horrible story. But the most horrible thing about it is that it is true. As one who took part in the whole bloody business, this reviewer has read the book with sinking heart. Every page is an indictment and every paragraph a specification in support of it. The first

step toward world peace is for the church of God to come to repentance for her part in that bloody business.

JAMES A. CRAIN.

## God at Work, A Study of the Supernatural

**P**AUL HUTCHINSON recently noted in his *Literary Digest* survey of religious trends during 1933 that the year had witnessed a drift away from the easy liberalism of a reformist social gospel back to an emphasis upon the supernatural in human affairs. This book is not so much a straw indicating the direction in which that wind is blowing, as it is a strong wind in itself. It does not take a very great degree of daring to say that the wide reading of this book will deeply encourage a movement which has already been manifested through the Anglo-Catholic revival, the first century Christian fellowship, the Barthian movement and through certain stirrings on the mission fields.

In this book Dr. Brown reinterprets for our troubled time the supernatural factor in religion. He approaches the subject not from the abstract and theoretical point of view, but in its bearing upon the personal religious life. The first section of the book orients the reader by outlining the landmarks. The second section deals with the life of faith. The most important chapter is, "The Basis for Faith in the Nature of Man." The third section discusses what faith finds in God. The last, under the caption of "Sainthood," outlines the ideals for character which are fundamentally Christian.

Although this book is the product of ripe scholarship it is simply and intelligently written and will be read by all men who are building up their libraries of permanently valuable and necessary books on religion.

### Books Reviewed in This Issue

**P**REACHERS PRESENT ARMS, Ray H. Abrams. Round Table Press, New York. \$2.50.

**C**HRIST IN THE SILENCE, C. F. Andrews. The Abingdon Press, New York. \$1.50.

**G**OD AT WORK, A STUDY OF THE SUPERNATURAL, William Adams Brown. Charles Scribner's Sons, New York. \$2.50.

**T**HE TEACHER'S MANUAL, Archer Wallace and George A. Little. Round Table Press, New York. \$2.00.

## Christ in the Silence

**I**T IS fitting that such a man as C. F. Andrews should write on such a theme. He has spent many years in India as a missionary and in a wider fellowship with Christian leaders in England and other parts of the world. He has a unique spiritual radiance about his personality which immediately takes hold of one when one is in his presence. Someone has said, "I felt as though Jesus walked into the room when he came into my office."

His book deals with the vital personal elements in religion and the experiences of the soul in the closer walk with God through Christ. As he puts it: "from personal experience, concerning that inner life in Christ which has been for me the fountainhead of outward speech and action."

He especially deals with the quiet, meditative elements in personal religion. The chapters are studies in the Gospel of John during the period of the Passion Week. The book is that of a very practical mystic who has had a deep and varied Christian experience. He advocates the Upper Room for the satisfying of heart-hunger and peace, for the anxious and troubled soul, but parallels with it the ceaseless activity of Christian service in the midst of the strife of life, among the oppressed, the poor, the afflicted. The closing chapter of the book is on "The Practice of Prayer."

STEPHEN J. COREY.

## The Teacher's Manual

**A** GUIDE to the International Sunday School Lessons, Improved Uniform Series, for 1934, written by George A. Little, D.D., and Archer Wallace, editor and associate editor, respectively, of the Sunday school publications of the United Church of Canada. The text carries the American Standard Revised Version and Moffatt's Translation in parallel columns. The discussion of the lesson material is fresh and invigorating in contrast to much of the hackneyed rethressing of commonplaces characteristic of so many lesson helps. For teachers of younger children who must get along with the Uniform Lessons, there is a section that will be most gratefully received. The lesson is given contemporary significance by means of suggestive discussion topics growing out of the text and classified for Intermediates and Seniors, Young People and Adult groups. One of the most valuable features of the book is the evidences throughout the entire series of lessons of a social awareness on the part of the editors. Christianity is something more than doctrines. It is a Way of Life for social groups including nations and races, as well as for individuals. That fact alone makes the book worth the price.

JAMES A. CRAIN.

# Missionary Organizations' Own Section

## Volunteer Visitation

One of the greatest needs existing in our missionary organizations today is a consciousness that we are partners in a great fellowship, linked up with other groups in like service and with the same purpose for the one cause—the spread of the gospel of Jesus Christ.

Growing out of regret that there should be any group, no matter how small or remote geographically from others, which feels discouraged or alone, a plan has been launched by which every adult organization in the land is to be visited during the month of February by someone not a member of that group—an ambassador bringing a message of cheer and friendliness.

Does such a plan sound impractical, such a feat too large to undertake? Through the efficient set-up in states and areas consisting of state secretaries, state boards, district secretaries, county representatives and other volunteer workers, this plan can be and has been successfully accomplished in the states with many societies and also in those with only a few.

But in addition to this efficient set-up, two things are essential: the acceptance by each woman who is asked to be a volunteer visitor of this important and worthwhile service, and also the cooperative reception of the visitor and her message by the group visited.

The volunteer visitation is a chain which will reach out to every adult organization (missionary societies, young matrons' groups and business women's guilds) and bind them all closer in the fellowship of sharing Jesus Christ with the rest of the world.

Do not let the chain be broken by the link which represents your society. Give your loyal cooperation in this plan to your society and to the visitor who comes to your group with a message—a message personally carried to every one of our societies.

## The Back Wheels

Along the road slowly came a team of horses hitched to a wagon. In the driver's seat was a man whose hands tightly gripped the reins. His face was tense and anxious, his voice carried words of pleading and encouragement to the straining horses and his form was hunched forward as if to help the team along.

An interested spectator stood at the side of the road.

To him, the driver called, "I'll be all right when I get to the top of this hill."

The surprised bystander replied, "Why, man, you're not on a hill. This is a level road."

But the driver insisted, "It's taking all the pull this team has got to make this hill."

The other called back, "Wake up, man, and take a look at your wagon!"

The driver halted the team, got down from his seat and stood beside the other man.

He broke out in surprise and chagrin, "I didn't know the back wheels were off!"

Has the road ahead of you—the extension of Christ's kingdom—seemed to be a steep hill, almost insurmountable, instead of a level road of progress? Has the strength of your church been puny and insignificant—utterly inadequate for the task?

Take a look at the situation—you've left off the back wheels of Christian Stewardship.

It is almost incomprehensible that the church has been able to accomplish as much as has been done in the promotion of Christ's kingdom through the past two thousand years. But we realize that the vast majority of those who profess to follow Christ have never accepted in reality their trust as stewards—have never taken seriously Jesus' teachings regarding the use of money and property and material things.

Was it by accident that our Master said more on this subject than on any other? He made it the theme of sixteen of his thirty-eight parables, and many of his sayings were on this subject, so plainly emphasized by him.

The first recorded words of Jesus are these: "I must be about my Father's business." This purpose must be re-echoed in the heart of everyone who follows in His steps but it is impossible to "be about our Father's business" unless the interests of the Kingdom have first place in our hearts and in our lives and it is impossible to put first things first if we withhold our possessions.

"It is evident that the reason for Jesus' emphasis on the money and property question lies close to the fact that money is stored-up life or personality. Money is the medium for which men exchange their abilities, ingenuity and labor. When a man gives his money he is giving himself, and the way a man gives his money is the way he gives himself."\*

Our failure to put stewardship in the place of importance which it deserves in the church, and the place of importance which Jesus gave it in his teachings, accounts in a large measure for the slow halting progress of the church and for the incompleteness of the task of bringing Christ's kingdom into realization here on earth.

Christianity is a religion of stewardship. It calls man into a position of trust and responsibility never dreamed of in any other religion.

Too often we have taken lightly these obligations and have subordinated the interests of the Kingdom to our personal ambitions and desires.

Even when our impulses have been most unselfish, our giving has been largely spas-

modic and haphazard, dependent upon a generous moment—with what results?

Dr. S. D. Gordon once said to his people, "Human nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any of you up to the determination to do generous things, you would run down again before next Sunday. That is what a solemn pledge to pay money to God amounts to—a ratchet to hold us up to the pitch we have reached."

The question of stewardship is an individual one. Each Christian must realize for himself his obligations to God and must decide for himself how to discharge these obligations. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2.)

Nothing less than the acceptance of stewardship by all followers of Christ and a consistent and complete obedience to its principles will lift the church to victory.

Let us put on the back wheels of Stewardship and go forward in His Name!

## Can You Tell Us?

That first group of women, about seventy-five in number, who met in Cincinnati, on October 21, 1874, to organize the Christian Woman's Board of Missions, "did not realize they were making history" and did not leave in written form any records of that first meeting. How we wish we knew the names of the women who were present! Do you possess such information? If you can furnish the name of any one of this group, please write to Missionary Organizations Department.

We know that Mrs. Pearre organized the first missionary society in her own church, Iowa City, Iowa, in April or May, 1874. We know, too, that between that time and October, several other societies were organized. Can you send us the names of any of these and the dates?

Will you send us the names of any societies which have been in existence longer than fifty years, giving the date of their organization?

Do you know any women living today who have been members of missionary societies for fifty years or longer? Will you send us their names and years of membership?

Recently, we received a valued gift, a personal letter written by Mrs. Pearre to a friend, in which she speaks of the incidents which led her to enlist women in missionary service. Do you possess correspondence, pictures or articles of like value and interest connected with any of the pioneer leaders? Will you be willing to send them to us that they may be carefully preserved and placed on exhibit at Missions Building?

\*Dealing Squarely with God, by R. S. Cushman.

# Programs for Adult Organizations

## For the Leader of the March Program

Topic: Christ in the Island Worlds

My dear Leader:

And now we are ready for the March program plans. This meeting is really a "two in one" arrangement and I do not see how in the world we are going to do justice to both Japan and the Philippine Islands in the short space of time allotted to us for the program. The series of programs which we are following at the present time, however, needs to cover all the missionary work being done by our people both at home and abroad and thus it is that we are pressing too much into this program. You will recall as leader, and remind the group which you are leading, that this meeting is one unit in the series of all round the world study to help us in the suitable keeping of the sixtieth anniversary of the beginning of our women's organized missionary work. Our anniversary study and the interdenominational theme for this year, "Christ in the Modern World," make an ideal combination. The study for this month will be much more meaningful and effective if we give the group this bit of background as to plans for the entire study and why we are following this theme. Thus this program will fit into the scheme of things. The program page month after month has talked about this. You might go back to them for further suggestions. I have talked it over more fully in the June and December, 1933, suggestions, perhaps, than in other issues. Look them all over if you have the time and the copies.

The Philippine Islands and Japan comprise the theme. "Christ in the Island Worlds" is the topic. Geographically these two foreign fields can be easily grouped. Then, too, the changes which have been made because of decreased receipts are rather similar—similar withdrawal of missionaries, increased responsibility placed with the national leaders, efforts toward self-support and resulting sacrificial living and serving. If it were not that we wanted to spend more time on each of these fields we would find that they group very nicely for a study hour. The work in Japan began fifty years ago last fall and that in the Philippines thirty-three years ago next fall. Let us see what materials are offered.

First is the devotional message which is prepared this month by a former missionary to Japan. You recall that we are asking missionaries to bring these devotional messages which we like to think of as truly "Moments with the Master." Tell the group about her, it will make the message more intimate. See the note at close of the message on page 38.

There are five leaflets, three on Japan

and two on the Philippines. You can scarcely use them all unless you plan the program very carefully and make them very brief and so well prepared that they cannot fail to hold interest. Sometimes the fault of a program that grows tiresome is not so much that it is too long as that it is not carefully prepared. One rambling, half-hearted, not-too-sure-of-her-facts and too-frequent-reference-to-notes talk may be tiresome while six talks that were up-to-the-minute in facts and full of enthusiasm and conviction would not make too long a meeting. It seems to me to be more a matter of *quality* in rendering than *quantity* of materials that makes or mars our meetings. I leave it with you to choose for your group which of the materials and how much you will use and what you will save for some other programs or use. It ought all to be used in the church life somewhere. These leaflets are found in the *Program Packet* and should be handed to you by whoever is responsible for the program plans and materials. If your society is not supplied with the *Packet* you may order the leaflets for this March program from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. Price, ten cents. Titles of leaflets and suggestions follow:

1. *Letters from Japan.* This should be given as a monologue and suggestions for its use are included in the leaflet.

2. *The Church Goes Japanese.* This leaflet is full of helpful information and will best be given as a talk in conversational style. It might be given as though the missionary were talking to someone to whom he is showing the church at Fukushima and at the same time explaining the trend of things in Japan.

3. *When East and West Meet.* Best given as a talk and is the sort of information and "light on the situation" that we cannot afford to miss; on Japan.

4. *Following the Flag.* Sketch of the work in the Philippines given in the question and answer method. Suggestions for its use given in the leaflet.

5. *What Hath God Wrought?* A delightful and appealing revelation of the work and the workers in the Philippines. Use it as a talk.

Another article in the "Christ in the Modern World" series will appear in the March WORLD CALL. Be sure to look it up and use it. If you do not have it reproduced in the meeting you should at least call attention to it. Show the article, tell something about it, urge that it be read. This article will be by Mr. Harold Fey, our editor, who was a missionary in the Philippines.

*Through the Years*, this issue of WORLD CALL, brings you helpful facts.

The *Biography Set* carries four sketches of missionaries and nationals from the Philippines and four from Japan. And another from Japan, Mr. Kawai, listed under *Orientals in America*.

WORLD CALL during 1933 carried articles and pictures on Japan as follows: February p. 34; March p. 5; April p. 28; May pp. 9 and 13; June pp. 5, 8, 12, 19, 24, 25, 27, 28 and also the cover page; November p. 27; and January, 1934, p. 27. On the Philippines as follows: January p. 30; February p. 34 March p. 19; June pp. 13, 19, 24 and 28. Be sure to look up the June WORLD CALL, pp. 12 and 13 which summarize present-day conditions of the work.

We can all have a splendid meeting, I know. Let us spare no efforts in planning and carrying out this program. Guard against reading of leaflets that ought to be told. Some reading will be needed in one of these leaflets as the directions show, but the others—no, no! In those island worlds of Japan and the Philippines may we all find ourselves spending a most pleasant and helpful hour! To you as you make your plans comes the best of wishes from

Another Program-Planner.

### For Your Fellowship Hour

For your time of good fellowship together you may want to carry out decorations and refreshments in keeping with either of the countries being studied. Or March always suggests St. Patrick ideas. This also is the month when so many societies have their Family Night Missionary meeting, dinner for everybody at the church and in many cases the men in charge of the program or all organizations contributing to the program hour. If a dinner, have some tables decorated for Japan and some for the Philippines, or birth months or four season tables.

### We Apologize

To Mrs. Bessie Farrar Madsen for a most regrettable error on our part in the lovely story, *Then and Now* which she wrote for the January to June, 1934, *Program Packet*, and which we used in the January program. The error which we wish to correct appears in our notes regarding the author at the close of the leaflet. We said that Mr. Madsen was "the big Scotchman of the Story" which is simply not true. Rather, Mr. Madsen was from Denmark and was the missionary "who brought home his bride" to Pendra Road, referred to on page eight of the leaflet. Will you please bear in mind this explanation and correct the error on your copy of the leaflet.

# Programs for Young People

## Circle

(For Young People, Ages 18-24)

1933-34: Now East—Now West.

March Theme: *An Opportunity for Work*

Worship Theme: *The Faith We Live By*—In Venturing.

## World Service

The material in the Program Packet for March includes a play entitled "World Service." If this play is to be given it will be necessary to make several good posters. Also if you desire the free material which is suggested in the playlet, this should be secured in ample time to make it available for the leader and those responsible for the posters.

## Social Ideals of the Churches

Read carefully the suggestions which are found in "For the Leader." The plans to assign one or more of these Ideals to the members for discussion would call for participation of the entire group and also stimulate thinking. If these Ideals are carried out it will require a dedication of self to the common good and a courage and unselfishness greater than is now manifested in American life. Young people must lead the way.

## "Christianity and Industry in America"

This book, *Christianity and Industry in America*, by Alva Taylor, will give you some excellent factual material for the February program. As you scan the book you will find helpful suggestions in Chapter III, "The Man, the Machine and the Job."

In Chapter VI, "The Better Way," the author attempts to help us find a solution to some of the problems. The discussion of the church and industrial questions is especially interesting. He calls attention to the fact that the church has always helped the poor, taught stewardship, engaged in social welfare work, etc., but that the church in the future, as in the past, must also point the way to actual progress in applying the principles of Jesus. He calls attention to the social ideals of the churches (found in the Program Packet) as a basis for an educational program.

## A New Social Decalogue

The meeting of the Circle to consider the theme "An Opportunity for Work," will mean very little unless you go about it to discover ways of thinking and acting which will mean progress for you as you approach the frontier of economic justice. What do you believe? What do you propose to do in relationship to the social question? Can you subscribe to the social decalogue? How would you change it? Why? Write a statement to which you can subscribe. What difference will it make in your relationship to others?

## Senior Triangle Club

(For Young People, Ages 15-17)

1933-34: *Open Frontiers*.

March Theme: *Our Church Crosses Frontiers*.

Worship Theme: *Trails Across Frontiers*.—Sacrifice.

As leader of the March Hi-Tri meeting we ask you, first of all, to read "For the Leader." Your attention will be called to four leaflets in the Packet. Arrange to use all four as they give pictures of frontiersmen at home and abroad.

## Letters of Appreciation

Please read the postscript found on the story-letter written by Mrs. Effie L. Cunningham. Then note the paragraph about it found in "For the Leader." We believe every Hi-Tri Club will wish to send personal notes written by the members; or will wish to send a greeting from the Hi-Tri to the four whose names appear as our great frontiersmen of yesterday.

The foundation they laid has been wide and deep and broad. It is for us, frontiersmen of today, to carry on the work that has been started. Let us not fail to express our appreciation for their service. The one who is leader should be responsible for seeing that this thoughtful service we can render is called to the attention of the club. If notes are to go from the Hi-Tri Club they should be worded at this meeting and then placed in the hands of a committee or the secretary.

## Great Leaders of My Church

"For the Leader" calls attention to the fact that this project of making an "Honor Roll" for those who have pioneered, or are pioneering today should be begun in the March meeting. Other names may be recorded during April and May. This provides the opportunity of becoming acquainted with those of our church who have led us. Before the names are added the entire group should be familiar with their type of service and their place of service. This may serve as a guide in the arrangement and grouping of names on the poster.

## Biography Set

The Biography Set which may be ordered from the United Christian Missionary Society contains sketches of certain missionaries, missionary leaders and workers in the national churches. Every one of these has counted for much in the upbuilding of the kingdom and the outreaching of the message of Christ. There has been an attempt in the preparation of these materials to balance the pioneer with the growing national leadership. This set would be invaluable to the group in the preparation of the "Honor Roll." The Biography Set may be ordered from the United Christian Missionary Society for 25 cents.

## Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends in America*.

March Theme: *Sharing With Japanese Friends*.

Worship Theme: *And thy neighbor as thyself.*

## My Challenge

To be alive,  
To feel a warming thrill  
Dart through you when the day  
Breaks cool and sweet.  
To know that you are free  
And brave and strong,  
And that the world waits  
Suppliant at your feet.  
To have a mind that's clean,  
Unfettered still;  
To have a spirit  
Shining with white light;  
That's fine—true gladness—  
And it is what we,  
The youth of all the world,  
Bring to the fight.

This poem, written by a graduate of the kindergarten at the Japanese Christian Church in Los Angeles who has since that time been an honor student in high school and is now graduated from one of the universities of Southern California, will make an interesting addition to your worship service. It appeared first in the News Bulletin which the author and other Japanese young people have been publishing to carry the news of the Japanese churches of Los Angeles and of the Japanese Young People's Christian Association. Be sure to explain the origin when you use the poem.

Boycott ice cream! I wonder if we would do what a group of Japanese boys and girls decided to do in order to solve what was a problem for part of their group? The ice cream man stopped in front of their church every Sunday morning and some of their number spent with him the money they had brought from home as their contribution in the church school. When discussion did not help those more thoughtful decided that if they started a boycott of the ice cream cart they might win the whole group to join them. No one wants to do what the majority refuse to do, not even Japanese boys and girls who like ice cream. So the boycott became so effective that the ice cream man sought more profitable places of sale. This is an excellent example of what the apostle Paul must have meant when he said, "If meat maketh my brother to offend, I will eat no meat."

This story, told by one of our workers in the Japanese church school, suggests that Japanese boys and girls not only have ideals but also the courage to keep them. Such are the products of our missionary work on the Pacific Coast.

# Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

## MARCH

"Set his face steadfastly to go. . . ."

**Music:** *I Gave My Life for Thee*,  
(Played softly.)

**Hymn:** *What a Friend We Have in Jesus.*

**Call to Worship:** "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

**Hymn:** *My Faith Looks Up to Thee.*

**Scripture:** Luke 9:51; Mark 10:32; John 1:16.

### Prayer

AS JESUS set his face toward Jerusalem, it was with a full realization of what would happen there. He knew the bitter hatred of his enemies who were lying in wait for him, and he knew what the outcome of his going among them would be. Dark though the prospects were, we do not find our Lord hesitating one moment to meet them. We find him facing steadfastly toward Jerusalem.

Can we not picture him, wrapped in thought, no doubt in prayerful communication with the Father, striding ahead of the rest, with such set determination in his whole attitude that those who followed were "amazed" and "began to be afraid"? He was moving to Jerusalem with a purpose. He saw the discouragement, the shame, humiliation and physical suffering that awaited him. It took courage to face these things. But beyond it all he saw the triumph that would be his and the true consummation of his earthly task. And so, "he set his face steadfastly to go."

We who are following him through these times of discouragement and stress should find a true challenge in this lesson. We have faced many difficulties and the way has often seemed long and hard. But, after all, what have we experienced that can begin to compare with the sufferings of Jesus in those last awful days at Jerusalem? Can we not also walk our paths of service with faces set steadfastly toward the goal of finer, truer service for our fellow-men everywhere, bringing to them the joyful news of the one who triumphed over all difficulties and gave to everyone the promise of his strength?

The churches of Japan and the Philippines are facing especially trying circumstances at the present time. With a suddenness that was almost disastrous they have lost much of the support of their "big sister church" of America. All plans for broader evangelistic efforts have had to be postponed indefinitely. Smaller churches have been closed and pastors and Bible women have had to find employment in other lines of activity in order to support their families.

These smaller churches have become an added responsibility to the already overburdened pastors of the stronger churches, who are heroically struggling to carry the responsibilities of their own work without the help of missionaries, and on financial support provided by members of their own congregation without "help from abroad." It is indeed a long and discouraging journey along that road that leads finally to the strong, capable, independent, native church, but many of our brethren in these island countries just across the Pacific are calmly, bravely, with true faith and determination, facing that way. With a deepening devotion to their Master they have set their faces steadfastly toward the final triumphant goal of a strong native church.

At the convention of our Japanese churches held in Tokyo last October one valiant old pastor stood before them and said, "I hear there is a depression in America." Then in thunderous tones he declared, "But there is no depression with God."

In Akita, Japan, is the grave of Mrs. Josephine Smith, the first of our missionaries to give up her life in a foreign land. The pastor of the Akita City Church writes as follows: "On the 19th of October I visited the grave of Mrs. Smith who fifty years ago died as a grain of wheat for the sake of the gospel. I said to the grave, 'For whose sake did you come to Akita?' Following

your good example I will do all I can for the sake of the gospel."

May we, too, make sure that we are doing all we can for the sake of that gospel—to share its joy and its blessings with all, far and near, who are so in need of its love and power. May we set our faces steadfastly toward our goal, for the joy that is set before us, enduring our crosses, despising shame.

**Solo:** *I Would Be True.*

**Silent Prayer:** Asking God's especial blessing on the individual members of the churches of the Philippines and Japan, that they may feel their personal responsibility to their churches, and may know the power and strength of Christ's promises to them.

**Hymn:** *Tell Me the Story of Jesus, or, Must Jesus Bear the Cross Alone? Lord's Prayer.*

MRS. GRACE P. HENDRICKS.

**NOTE:** For this month our devotional message comes from Mrs. Grace P. Hendricks (Mrs. Kenneth C. Hendricks). Mr. and Mrs. Hendricks went to Japan in 1921 and following language school work in Tokyo were located in Fukushima and later in Akita. Their responsibility lay particularly in the field of evangelistic work. Mrs. Hendricks gave her time freely to work among women and children. Three children complete the family circle. They were in the midst of their second term of service when the decreased receipts necessitated the recall of so many missionaries. They came home in 1932 and are now located in Gladstone, Oregon, where he is pastor of the church. Mrs. Hendricks is giving much time to field work among the Oregon churches and out of a crowded schedule of service gave time to the preparation of this beautiful message for us.

## Through the Years

### PHILIPPINE ISLANDS AND JAPAN

The work in these island groups was begun and carried on by the Foreign Christian Missionary Society. The Woman's Board sent no missionaries and carried on no work in these two fields.

#### Philippine Islands

Discovered by Magellan in 1521; occupied by Spain in 1565; taken over by the United States in 1898 when they were first opened to Protestant Mission Boards and the Bible first allowed free circulation among the people.

*The Missionary Intelligencer*, August, 1901, says: "Mr. and Mrs. W. H. Hanna have sailed for the Philippines. The Society is arranging to send Chaplain and Mrs. Hermon P. Williams to join them in November. There are numerous members of the churches of the brotherhood in the Philippines. These must be cared for; the natives should be reached with the message of salvation. Prayer should be offered to God without ceasing on behalf of this new enterprise." (The Wil-

liams' had spent a year in the Islands in Army Chaplain service.)

Concerning the high expense of living in Manila where so many Americans had gone within so short a time, Mr. Hanna writes (1901): "We must pay \$100 a month house-rent. Fresh meat costs from 35 to 40 cents a pound; butter 50 cents a pound; canned corn, peas, tomatoes, etc., that cost 10 cents a can at home cost from 30 to 50 cents here."

1902—The two families moved to Laoag to open work. In Manila they had established an American congregation and work among the Filipinos reporting, "a nipa hut for a church and 34 converts."

Soon after the Picketts opened medical work in Laoag (1903), Dr. C. L. Pickett wrote of a father who refused to allow his child to be treated for tropical yaws, explaining, "If this disease is cured something worse will come in its place." . . . The people make our house a public clinic at all hours.

1904—Work opened in Vigan by the Williams.

1905—Mr. and Mrs. Bruce Kershner took up the work in Manila where there had been no resident missionaries since 1902.

1921—Annual Report (after 20 years of service) says: "There are about 6,000 converts formed in many native churches. The stations are Manila, Laoag and Vigan. The work is evangelistic, medical and educational.

1932—Withdrawal of all but five of the missionaries and discontinuance of most of the help from America. Filipino workers 82; organized churches 63; membership 6183; baptisms 779; medical treatments 48,925. Work among mountain people continued by lowland churches assisted by Mr. and Mrs. Fonger. Churches carrying on in the lowlands with struggle and consecration.

### Japan

1873—Edict against Christianity removed.

1883—"Mr. and Mrs. C. E. Garst and Mr. and Mrs. George T. Smith have gone to unfurl under a pagan sky the banner purpled with the blood of redemption." Annual Report of Foreign Society, 1883.

1884—These four missionaries after six months in Yokohama opened work at Akita in far north—no Protestants within 100 miles.

1884—Baptism of Matsumura San, the first convert from a non-Christian faith in the history of the Disciples.

1893—After 10 years in the field the Annual Report says: "It is with surprise and joy that we submit our annual report. There has been a greater increase in every department than in any previous year."

1903—"A few years ago we were a despised and hated sect; today no man

can write the history of Japan and rightly leave Christianity out of account." (After 20 years.)

1913—"An early dawn prayer meeting is held every morning at 5:30 in Sendai because the work has not been prospering as it should and the Christians are calling upon God for a revival in their hearts and new consecration in their lives."

1923—Missionaries 30; Japanese pastors 24; Japanese Bible women 10; church membership 1,254; churches 25. Says Suzonosuke Kato, "It is my regret that I have no power to show you in America the entire spiritual forces of our mission."

1933—Year of Golden Jubilee in Japan. Withdrawal of most of missionaries and financial support—four missionaries left in service.

Membership 2,183; baptisms during year 110.

## Echoes From Everywhere

### Despised, but Not Forsaken

After lunch on Sundays more than thirty of the teachers go to the country where they conduct half a dozen Sunday schools. While they are gone you and I might visit the hospital. Its seventy-five beds are usually occupied. There are many gunshot cases for this is a bandit era in China and this district has more than its share. Let me tell you of a few cases there now. One is a mother shot by bandits when they looted her home. They shoot wildly to scare the people so they will not resist. This woman was badly wounded so that her leg is permanently shortened. After she had been in the hospital for two months her baby was born. It is a wee undernourished little thing that got an exceedingly bad start in life. Mrs. Corpron gives it a special diet and the nurses care for it so it is gaining and will probably overcome its bad start. This woman's relatives never come near her as they think she is not worth saving with a crippled leg, so this must be a free case. We remember that it is your gifts from home that make this work possible for the poor who would otherwise die. It is this which is the demonstration of Christian service.

MR. AND MRS. O. J. GOULTER.

Luchowfu, China.

### A Bible Woman Reports

This month there has been much sickness among the people here, cold, cough, malaria, etc. I have gone from house to house and served the sick with my own hands, especially those who were helpless and had no one to take care of them. I did all I could for them and I prayed for them. Many had pain in their chest and side; for them I prepared mustard plasters from which they received re-

lief. All of this work for the sick I did in my own time, outside of work hours. The women were appreciative of my help and sympathy and thanked God for the relief they received. They said to me, "You Christians worship the one true God and trust him. You are willing to touch and care for people of any caste. You are kind and serve us." Then I told them that our Guru (teacher) Jesus told us to love our neighbor as ourself, to show whatever kindness, thoughtfulness and service we can to other people, and to not consider anyone as of a lower caste as all people are equal in caste before God. Some of the women replied, "What can we do? We are willing to help sick people who are of a lower caste than we are, but if we did we would be put out of caste. Then we would have to give a big dinner to all our caste people in order to be reinstated in caste. Because of rules of caste and religion we cannot be of service to people of other castes." I hope that slowly they will break away from those rules through seeing the example of my husband and me, also that they may see through our service the love and kindness of Christ.

JAGARMATI BAI.

Bijorje, Damoh, India.

### Bilaspur Is Proud

Bilaspur, this year, rejoices in the conversion of a dozen families, some fifty responsible persons, in the out-station of Muripara. This is the most evident result of the evangelistic work done by Mr. Smiley and Miss Shreve in Bilaspur and the surrounding villages. It is the largest single gathering in this district for years. Burgess Memorial Boarding School and the Mission were honored when the government presented Miss Ennis with a Kaiser-I-Hind medal for distinguished

### In Memoriam

Mrs. D. C. McCann, December 8, 1933, Dumbarton, Virginia. For many years the most active member in the church, maintaining that interest until death at 95 years.

Mrs. John H. Wilson, December 22, 1933, Georgetown, Kentucky. Lifelong member of the Newtown Christian Church; treasurer of the missionary society for 28 years. Age 61.

Frank O. Fannon, December 24, 1933, Centralia, Illinois. Outstanding preacher and leader. Pastor of First Church, St. Louis, Missouri, at time of the first Congress of the Disciples which was held there. Age 73.

Mrs. Henry S. White, December 22, 1933, Lincoln, Nebraska. For 51 years a member of the Church of Christ and for many years a life member of the Christian Woman's Board of Missions.

L. J. Baker, December 19, 1933, Oklahoma City, Oklahoma. Faithful and active member of the First Church; vitally interested in the missionary cause.

Mrs. Ora Lee, November 8, 1933, Mount Willing, Alabama. For many years teacher of the Adult Bible Class; writer and poet. Mother of J. A. Lee, pastor of the Plantersville, Alabama, Church.

educational work. The Bilaspur church under the leadership of Mr. K. S. Nelson, (a national), has made great strides forward. Miss Nicholson in her three boys' schools with a total enrollment of 380 has carried on an effective piece of community uplift. Jackman Memorial Hospital under the leadership of Dr. Nicheson and

her able assistants, Dr. Solomon, Miss Clark and Miss Pope, has done a magnificent piece of work. The J. M. Mission Hospital has become known far and wide for the skillful and loving care with which it ministers to the rich and poor alike. It is a great example of what ability, dedicated to the cause of Christ, can do in India. INDIA CHRISTIAN MISSION.

#### Many Opportunities In French Field

Sunday night Mrs. Armstrong and Ruth gave the pageant, "With Banners Lifted," at the American church. Mrs. Armstrong directed it, using folks from that church for the cast of characters. Monday night the Girls' Circle met in our home. Last night she went to Kinder with me. Tonight Mr. Baggett and his quartet will go with me to the Kinder service. Tomorrow night the women's missionary society has a meeting, inviting the men to hear a Methodist missionary from Africa. Friday night Mrs. Armstrong helps in the choir. Friday afternoon she will call the French cast together to rehearse the Christmas play. We are putting on plays at Himount, Kinder, Community Chapel and the American church. Monday afternoon the W. C. T. U. and the Woman's Council met here, also the Circle at night. Every night I take some of the American folks with me to Kinder. You can see that we are pretty busy. We are trying to make these American folks feel that this is their job. We could not ask for better cooperation.

W. N. ARMSTRONG, *Supt.*

*Lake Charles, Louisiana.*

#### Self-Support Attained

News from all the stations is encouraging. Perhaps the best news of all is that two of our mission schools have now reached complete self-support—Chung Hwa, better known to you all as the Nanking Christian Girls' School, and our Ruh Ch'uin School at Nanking South Gate. Each of these schools has over six hundred

students in attendance this term. Chung Hwa is, of course, our oldest and best established mission school. Such growth on the part of Ruh Ch'uin is mushroom-like. The cut of \$2,252 from the Ruh Ch'uin budget was not only the largest cut taken by any single institution but was larger than the cut of any other entire station.—*China News Letter*.

#### Mr. Unoura's Tenth Anniversary

This month of November marks the tenth year of Mr. Unoura's ministry here and there have been a number of special meetings in the nature of a spiritual revival. Mr. Kokubun came up from Calexico for four days of "home" meetings which culminated in one large one in the church. Mr. Unoura visited every home that we are connected with in any way through the church and school, during the month. There was the largest gathering of mothers I have seen in years, and their singing of Christian hymns was one of the sweetest things I have ever heard. They had no speaker but just gathered to worship together one afternoon. When I think of them as the happy center of that many homes, it was one of the most inspiring meetings one is privileged to witness. I often play a few hymns in kindergarten as the children are relaxing ready for their afternoon nap and sometimes the children will recognize one and say, "Oh, my mother sings that." Singing mothers and happy homes! POLLY DYE.

*Japanese Christian Institute,  
Los Angeles, California.*

#### Honors for Wuhu Academy

The Wuhu Academy has enjoyed several honors recently. In the Provincial Government examinations given at the close of the school year last spring, two Academy students were among the fourteen ranking highest. This honor gives them entrance without examination and provides free scholarships in the Provincial University. The Anhwei Provincial

Track and Field Meet held in Anking recently was won by our Academy boys. Three of the winners participate in the National Meet in Nanking this month. *The Thirtieth Anniversary Magazine* appeared with the opening of this school term. It, too, is a real honor to the school.—*China News Letter*.

#### Volunteer Teachers At South Gate

The woman's half-day school at South Gate, Nanking, to which Miss Kelly gave so many years, is still able to carry on. The reduction in the budget of this school within two years from \$1,660 annually to the present one of \$23 per month has necessitated radical changes. There are seven people who are giving from one hour to three or four hours of voluntary teaching time to make up for the reduction in staff. There are about fifty young married women who cannot enter regular schools who thus have an opportunity to gain a good elementary education besides having courses in sewing, domestic science and Bible study. Among the wives of our teachers and others at South Gate there is enough teaching talent to carry on this school on an entirely voluntary teaching basis but the plan has its difficulties and it does take a good deal of some one's time.—*China News Letter*.

#### A Good Plan

The Plainfield Woman's Missionary Society are using a unique plan in their reading program. A small wooden ladder, having twelve rungs representing the months of the year, is used. Colored tags represent the different books read. Each month the tags representing the books read are tied on the rung of the ladder for that month. The report made in October showed fifty-one books read for four months!

"THE INDIANA TIDINGS"

#### Hidden Answers

1. How many accredited hospitals are operated primarily for Negroes in the United States?
2. Name one valuable result of the Mr. and Mrs. Bertrand Russell propaganda.
3. Name six ways in which increased leisure can benefit the church. What contributor to this issue stresses the sociological aspects of such leisure?
4. What is the "Mystic Festival"?
5. At what African stations do the Disciples of Christ have work? What present crisis faces our work in Congo?
6. What tribute has recently been paid to a retired China missionary?
7. What is a "diorama"? How can it be used in the Sunday school?
8. What contribution to the world of music has been made by one of our college faculty members?

#### College Notes

(Continued from page 33.)

Elliot was granted a four months' leave of absence from T. C. U. in order to accept the call for assistance from the government.

Samuel Bernard Johnson, A.B., Texas Christian University, 1923, recently received the Mrs. Simon Baruch award of \$1,000 for the best essay based on research as to the causes of the Civil War. Announcement of the award was made from the annual meeting of the United Daughters of the Confederacy in Baltimore, Md.

Prof. Raymond A. Smith, head of the School of Education, has been appointed a member of a national committee on "Education for New America."

Prof. John W. Ballard, Prof. F. W. Hogan and Dr. Newton Gaines have recently been named fellows in the Ameri-

can Association for the Advancement of Science.

#### Transylvania College and the College of the Bible

The Pi Kappa Delta National Convention will be held April 2-6 on the Transylvania campus. The program is being planned by the local chapter under the leadership of Dr. V. F. Payne. Transylvania students expect to take an intensive part in the convention. In the past two years our debaters have met over twenty-five teams from other schools in debate and have been defeated only three times. The subject of the argument this year is, "Resolved: That the powers of the President of the United States should be substantially increased as a settled policy."

For this first semester Transylvania College and the College of the Bible have a combined enrollment of 434 students. Twenty-three states and two foreign countries are represented.



Singalong Chapel, Manila, P. I., completed at a cost of \$3,000 and dedicated October 29, 1933

## Dedication of Singalong Chapel

By DR. C. L. PICKETT

THE congregation known as the Singalong Church has been an important one in connection with the development of our work in Manila for many years. Every missionary who has had charge of the work in the city has given it much time and attention. Some of our best church workers, both preachers and lay members, have received their training in it. They first met in the home of one of the converts. Later, they built a small church home of light materials but this was destroyed by fire in 1915. After this they met in a private home for a time, but when the chapel was built in connection with the Albert Allen Dormitory they used that as a meeting place. In the meantime the missionaries were persistent in pleading for funds to assist them in building a substantial home of their own. This plea was included in the Jubilee offerings and largely through the instrumentality of Mr. and Mrs. Frank Stipp, who were then in charge of the work, Mrs. Mary L. Harris of Santa Ana, California, pledged the required funds.

For various reasons the money for the building was not released at once, but enough was liberated for the purchase of a good lot in a splendid location. Early in 1933 we received instructions to go ahead with the work. Three thousand dollars was the cost of construction and the congregation supplied the major part of the furnishings. The architect was one of the elders of the Gastambide congregation.

The dedicatory services were held Sunday afternoon, October 29. The principal addressees were given by Emiliano Quijano, chairman of the building committee and an elder of the church, and Dr. C. L. Pickett, representing the Mission. Congratulatory addresses were made by E. C. Sobrepeña, Moderator of the General Assembly of the

United Evangelical Church, by Matias Quadra, a converted Moro, who is now pastor of an independent Methodist Church in Manila, and by E. K. Higdon, secretary of the National Christian Council, and one time pastor of the Taft Avenue group. A number of local pastors of our own also assisted in the program.

During the service I asked the chairman of the building committee what the seating capacity was, and he said one hundred and fifty. Then I counted those actually present and there were one hundred eighty in the audience and many standing outside. Besides the auditorium there are three excellent Sunday school rooms, lavatories and ample facilities for the work of the congregation. They wanted to call the building The Harris Memorial Church, but as the Methodists have an institution in Manila called the Harris Memorial Training School, they concluded it would be confusing to some, so they decided that it was best to name it simply Memorial Christian Church. The members are taking on new life and the attendance both at the church services and the Sunday school for November has been about double what it was for a number of months previous.

The members of the church wish us to express their profound gratitude for the interest that the representatives of the United Christian Missionary Society and the different missionaries and many other friends have taken in the welfare of the congregation. They are sorry that Mrs. Harris passed to the other life before realizing that the work was completed. They are hoping that they may amply fulfill the expectation of all those who have hoped and prayed and sacrificed with and for them, by ever holding aloft the banner of the Christ.

## Progress at White Swan

IN SPITE of a number of handicaps the Yakima Indian Christian Mission located near White Swan, Washington, had a very successful year. A loss in the budget of two thousand dollars meant the closing of the boys' dormitory. The loss of the boys' group was felt keenly all through the year, especially as we saw our bright boys of former years without proper care and training. A passing contact was kept with all the boys, but this was not enough.

The girls' dormitory was kept open and because of the extreme need and special appeal our enrollment of ten girls was increased to fourteen. The mothers of our Indian girls were very much pleased with the new arrangement of having only the girls' dormitory open. Their daughters were benefiting from the plan of putting added time and emphasis on training in the domestic arts. Besides the regular supervision in cleaning of rooms and buildings, and work in the kitchen and dining room, the girls were given good training in cooking and mending. (Several of the parents remarked about the fact that their girls did not need as many stockings and other clothes.) Lessons in music and sewing were given to the older girls for the first time and continued each week during the school year. Also there was more assistance in home work for any retarded in school.

Special attention was given toward making the Sunday school, church and Christian Endeavor services worth while and helpful to the girls. Some of the boys and older Indian people were reached on special occasions. Regular Bible study through the week was a valuable part of the program. Most of the girls got a great deal out of it because they enjoyed the sessions and did not feel they were attending through compulsion.

Because of the small budget available the Mission started out on the plan to attain self-support, outside of salaries, power and light, repair and maintenance items. With the additional one-third cut in January this ideal to provide food and household items became a necessity. However, farm prices were low and it was possible to attain this only through the wonderful support of church groups. Showers of soap, washing powder, other household supplies and many staple food supplies were received in large number.

The process is gradual but Christ is winning among the Indians and we must not stop now. One thing that we greatly rejoice in is the sustained attendance from year to year of a gradually increasing group. It is through these children that one really sees the value of the work in changed attitudes and desires, and in physical, mental, social and spiritual development.

Mr. and Mrs. Dallas C. Rice continue to lead in the work of the Yakima Indian Christian Mission.

# Helps for Leaders of Children's Groups

Already we are well into the work of the new year. The Children's Special, the Day School in Lotumbe, is being featured in the special packet which you may already have secured or may get by writing to the Missionary Education Department, United Christian Missionary Society, Missions Building, Indianapolis, Indiana, along with other material on our work in Africa. It is also being carried on page 5 of the King's Builders section of "Junior World" which gives detailed plans for your group meetings week by week. You will find this invaluable as you plan programs and activities for your group whether it be Mission Band, Junior Christian Endeavor or Extension Session.—Grace McGavran.

## African Map Projects

In helping your boys and girls to become more familiar with our missionary stations in Africa there are several map projects which they may like to use. Last month's suggestions carried the picture of a topographical map of Africa made from newspaper pulp by Juniors in one of our churches. Your group may already have tried that, or if they did not like the idea, may want to work out one of the suggestions we are giving at this time.

### An electric map—

Sometimes such a project looks difficult and expensive but the plans we have in mind may be carried out with practically no expense and by any enterprising group of Juniors. They will need a piece of beaver board about 27 by 36 inches in size, ordinary pencils and black paint, a sharp knife and a set of Christmas tree lights. First the map of Africa must be drawn onto the beaver board and this makes an interesting problem because it must be enlarged. The old method of using a map in the geography, blocking it into inch squares and then reproducing it, block by block, upon the larger surface which has been blocked into three-inch squares, will prove most satisfactory. Next they will want to draw in the Congo River and its branches and locate our mission stations. This done, and the outlines and names having been put in with black paint, it is time to use the knife. Round holes about the size of a quarter should be made at the points on the map where Bolenge, Lotumbe, Monieka, Wema and Mondonbe are located, and you are ready for the Christmas tree lights. The bulbs of five are removed from the sockets and the sockets pushed through the holes from the back after which the bulbs may be again screwed into place. The bulbs not used will be hidden behind the map but must be screwed in tight so that when the plug is attached to a switch it will light up.

There are many ways in which this map may be used to carry along the interest of the group. Individuals not sufficiently skilled to have a part in the actual construction may bring in stories and information about each of the stations. Once completed the map may form the center of a variety of question matches in the same way in which you have probably used an electric map of Palestine in your Bible story discussions. Or it may become the impetus for a little dramatization of the information the boys and girls have been gathering about our mission stations along the Congo, in which each station has representatives who tell something about the work going on there.

### A Products Map—

Most boys and girls have never thought about how many of our modern conveniences depend, in part at least, upon raw materials which have been imported from Africa. This may have come out if you have been playing some of the games suggested but if not, an excellent way to motivate such a discovery will be through making a products map. A large piece of cardboard, preferably beaver board, will be necessary for the map which may be made in the manner already suggested or in some other way that you prefer. To this may be attached, at the place from which they come, bits of the actual exports. If it seems that they will show to better advantage when attached around the edges of the map, then they may be numbered and corresponding numbers printed on the map at the proper place. If it is impossible to get bits of the actual exports, then pictures may be used. This map may be made by Primary as well as Junior boys and girls.

### Illustrated map—

If these maps seem too difficult for your Primary boys and girls you may want to try making an illustrated map which will encourage the collection of pictures from all kinds of magazines. In fact it should not be undertaken until several pictures have come in and you are thinking of ways of using them. Pictures of the natural resources of Africa—pictures of the people at various occupations and pictures of birds and animals when colored lightly with crayon, trimmed and pasted onto the map will give an interesting effect.

## Dioramas

One of the attractive features of various displays in the Century of Progress were the dioramas. If you saw them you must have been impressed with the vivid way in which they told their story. The idea can be carried over into missionary education and worked out in a variety of ways. A diorama may be compared to a stage on which is shown a scene from the life of a people in a particular area at a particular time. Trees, houses, people, animals and all kinds of implements are set up as they would actually appear and the background is painted in to represent the actual scene. Details of color and costume are carried out realistically so that you have a true picture of whatever event is being portrayed.

To carry this idea over into missionary education you will be able to use a large corrugated box for your stage, pasting blue paper on the sides and top to represent the sky. Paper trees, grass and huts, sand

to cover the ground and a mirror to make the river with bits of sticks and stones will make any kind of setting for the dolls or pasteboard figures which will complete the picture. As in working out any kind of poster or village project, considerable investigation will be made in securing details for any such scene. Any of the stories we are having about our African friends can be used to furnish ideas and the scene be made to illustrate one of them. Or the diorama might show some one of our mission stations. If your group has become interested in the stories about Livingstone they might like to work out some scene from his life. The Children's Special packet also contains material which will give suggestions.

## Program Helps for Junior Leaders

The material for the February 4 meeting was given in the January 7 issue of *Junior World* in the King's Builder Section and the Helps for Leaders for that same meeting was in the January *WORLD CALL*.

### February 11—Our Church in Bolenge

This is the second in a series of six meetings in which we will discuss our missionary work in Africa. Following the general introduction to our Congo friends which we received last month we shall now from month to month undertake to become better acquainted with each of the five stations which comprise our Mission in Africa.

Bolenge was our first and is our best known station and is the first one we would visit were we to go on an itinerary of our work in Africa. If you have not already done so you will want to read the book, *Bolenge*, by Eva N. Dye, who with her husband and others pioneered in that field. Mr. Hensey's book, *The Master Builder on the Congo*, will also give you acquaintance with the historic background of our mission work in Africa and details of African life which you may want to share with the boys and girls.

The work you began last month in map study and the games you used may be varied but you will want to continue them so that each one may come to know the names of the stations. You may want to talk over with your group the other map suggestions given this month with a view to carrying out whichever one seems most interesting.

*Junior World* gives a list of the missionaries now living and working at Bolenge.

If you have back numbers of *WORLD CALL* at hand it may be possible to find pictures of some or all of these people. This might be the beginning of the collection and mounting of pictures for a Bolenge poster, to be followed month by month with posters illustrating the other Congo stations.

This month there is again a story about Ekofa which may furnish the basis for an interesting discussion on the changes which come in village life as soon as the influence of the Jesus Way is felt. Such questions as the following might be asked to stimulate individual thinking:

If you had been Ekofa what would you have thought about the missionary?

What were some of the reasons the villagers were interested in the stories Loko David and Bolumbu Peter had to tell?

What are some of the contrasts between Ekofa's life and ours?

In what ways does he seem very much like us?

Page 5 of the King's Builders section of *Junior World* of the February 4 issue is devoted to interesting stories and information about the work now being carried on by our missionaries at Bolenge. This may be brought in by different individuals who have agreed to do so or it may be used as the basis for a question game. The packet on the Children's Special also contains some material which will fit into this particular program.

The making of an African village is sure to be an interesting activity which you may have begun last month and will want to carry along as more information and greater interest furnish the impetus. Here, again, the Children's Special packet has valuable help to offer. Or you may want to discuss the possibility of making a diorama instead. If you have any in your group who saw them in the Century of Progress exhibits they will be glad to describe what they have seen and probably be leaders in the construction of your African adaptation of the idea.

### February 18—Telling the Story in the Philippines

This meeting will be most effective if you have a big map—in fact there should be two—one, a map of the world and the other, a map of the Philippine Islands. Interesting facts about the Islands can be sought out by enterprising Juniors in the library and at home and magazines will contribute pictures. *WORLD CALL* from time to time has had illustrated stories and reports which will also furnish good material.

*Jewels the Giants Dropped* by Eberle and McGavran, which was the Junior Mission study book a few years ago, has all kinds of details of the life and customs of the island people and many fables and stories.

The *Biography Set* now available through the Literature Department has biographies not only of missionaries in the Philippine Islands but also of some of the Filipino

evangelists and workers, which will be valuable additions to your program.

In your activity period you may want to go on with work on the African village or map you began last week. Or you may like to play a travel game in which you pack your trunk with the things you find in the Philippines. The names of our mission stations and our missionaries can be used to make an interesting game by disarranging the letters in each, writing the jumbled names on the blackboard and seeing who will be the first to recognize them.

### February 25—Children of One Father

In connection with the Scripture reading and discussion of Paul's words it might be helpful to use Coppings' picture, "The Hope of the World." The story of *The Artist Who Forgot Four Colors*, by Margaret Applegarth, could also be recalled here to advantage. As you talk about the story and the picture, other illustrations of the same character may be brought in by the group.

In developing the idea of our common kinship it may be that your conversation will be directed to such a kinship in the animal or vegetable kingdom. The following poem which appeared in *Junior World* last summer can be used to illustrate this thought.

#### Like Children's Faces

I like a summer garden gay,  
The flowers in their places  
All smile and nod the livelong day  
With happy, smiling faces.

The daisies white and asters red,  
The hollyhocks, so tall,  
The phlox and pinks and pansies—  
I like them best of all!

The pansies seem like children  
With many-colored faces.  
I do not think it one bit strange  
That God loves all the races.

There is a beautiful hymn, *Children of One Father*, which is suggested as a theme song and if you do not have that you may have the one which begins, "Far 'round the world God's children" or some other which you will want to feature with this program. The illustration of the song will furnish an interesting activity.

### March 4—Jesus and Our Friendship for the Poor

This topic furnishes a fine opportunity to discuss the way in which the depression of the past few years has helped us to discover the joy of sharing with others even when we have very little ourselves. You may want to bring in from your adult experience and reading outstanding examples of communities and individuals as well as churches which have worked out really Christian projects in sharing. The activities of clubs and churches at Christmas time this year surpassed anything on record and your boys and girls may know

something about such activities. Their own Thanksgiving and Christmas sharing projects should furnish the beginning of your discussion along with their interpretation of the New Testament examples of giving and sharing which will be read. You will want to help the boys and girls to discover that sharing and helping the poor is a natural expression of Christian love.

If your group had part in providing Christmas for one or more families perhaps you have been keeping in touch with them to be sure that they are provided with necessities. Your discussion at this time might take the direction of future plans for them or of ways of bringing them into the fellowship of your group.

One of the things about which we shall want to exercise especial care is the manner in which our boys and girls share with others. If they will read carefully the stories of Jesus' sharing they will find that he was never condescending and that he gave because he loved and wanted to share. A little discussion about the Golden Rule will help boys and girls discover what is the kind thing to do.

### Give a Thought to Africa

BY HOSEA K. NYANBONGA

(Editor's note.—The author of the following verses is a native of Uganda, East Africa, and has been a student of Clark University, Atlanta, Georgia. He is the eldest son of a native king, and consequently is heir to the throne. He is a devout Christian, has a fine mental endowment and is fitting himself for the largest possible service to his people on his return to Africa.)

Give a thought to Africa

'Neath the burning sun.

Hosts of weary hearts are there

Waiting to be won.

Many idols have they,

But from swamp and clod

Many a voice is crying out

For the living God.

Breathe a prayer for Africa:

"Oh, thou God of love,

Send thy blessings on the tribes

From thy home above."

Swarthy lips when moved by grace,

Can most sweetly sing.

Pray that Africa's heart may be

Loyal to our King.

Give your love to Africa!

There our brothers call.

Bring release from slavery,

Break sin's bitter thrall.

White shall love the black man,

Each forget the past.

In the Father's home above

All will meet at last.

# A Congo Jephthah

By MRS. C. A. JOHNSTON

HERE is an old, old story of a man who vowed a vow—if Jehovah would help him win a certain battle, he would offer on the altar of sacrifice the first living thing that came out to meet him on his return home. He won the battle; and who should come out to meet him but his own lovely, smiling daughter. A beautiful young girl became a martyr to her father's foolishness.

Out in Central Africa—to be explicit—in the Belgian Congo where the Equator crosses the Congo River, there lives today a dark-skinned people who have not moved perceptibly one generation beyond Jephthah's day, except for a few like Etui, son of Mbökö. Etui was a true son of Africa in whose soul burned a great longing for the riches of the white man, spiritual as well as temporal. But like Jephthah of old, he must needs vow a vow.

"*Okendaka—o! Lobi—o!*"

Cries of farewell from friends on shore. A little dugout canoe, paddled by a half-dozen shining brown, barebacked parsmen shot forward out into the mighty Congo.

In the stern of the graceful little craft sat the seventh man as brown of skin as his oarsmen, the only difference really being a white shirt and a pair of "store trousers." Etui was on his way home from the great commercial post.

"Etui is our man—o—o—o!" sang out one of the paddlers as they softly dipped their oars into the brown water.

"Etui is very rich—o—o—o!" came the refrain from the others.

"He is going home o—o—o!" the leader's voice rang out.

"He will give many presents." So they sang and paddled through the long hours of the day. The man in the stern sat very quiet and thoughtful.

A few years before a small brown boy, squatting with his elders around the council fire of his village, had listened eagerly to a man talk. This man was telling about *Neakomba* (God), and he had a wonderful thing called a *bonkanda* that he could make talk. It spoke words of great wisdom such as even the old men in the village had never heard. Etui resolved in his heart that he would go back with the man and learn to make the Book talk.

What a wonderful place he found—a place they called *sukulu*, where many boys and girls were learning things of wisdom. Today, Etui could see himself as a boy, poring over his books. Many an hour he spent making the queer little signs in the sand or on his slate. At last came the day when he, too, could make signs that would talk. He learned great lessons of life. Etui was happy; he was receiving

"There are so many 'psychological' deaths out here. But from our missionary standpoint the backbone of the witchdoctor was broken long ago."—Mrs. C. A. J., Africa.

some of the white man's riches. How proud and happy he was when he had enough wisdom to become a teacher himself.

One day, at last, he had gone home to see his father.

"My son," his father said, "you are old enough to have a wife. I have her ready for you, old Mboyo's daughter. All arrangements have been made. Bolumbu is now your wife."

The months passed by, and a son was born to him. Now Etui was no longer to be known as Etui, but Is'ea Mbökö, the father of Mbökö his first-born.

"Etui is smiling—" sang the paddlers.

"He is going home," they repeated.

"His wife and children will meet him," their song continued to the rhythm of the dipping oars.

What a feast they had had that day that his son was named. Even Uncle Yoka, the old Nkanga, was there. Uncle Yoka was his father's brother and a great witch doctor, maker of charms. He had said to Etui, "I will give you my *bote*. Within a year you will be rich and a man of power. Will you take the vow?" And Etui consented.

Suddenly the singing and paddling stopped. The men were making ready to go ashore.

"We have reached Bokema," they said. "We are hungry. We now go to the village to buy food."

While the men were gone Etui walked slowly along the beach.

"Oya!" called a voice behind him, and turning he recognized an old friend of his father's.

"Olako, grandfather," he greeted the old man. "You do not know me. I am Etui, son of Mbökö of the village of Isaka. (Etui's son had been named for the grandfather.)

"Can it be possible? Tell me, what are you doing here?"

"Let me sit at your fire, I will tell you."

"That do!" exclaimed the old man hastily. "Is it that the harem of Esoko ever refused to provide food, and a plenty for a friend? All that I have is at your disposal."

"You have not told me all," at last said the old grandfather when Etui had

finished talking. "How did it happen that you became wealthy so quickly?"

"You are very wise, Nkökö. The Nkango gave me some of his *bote*; I would become rich provided I—" Etui hesitated.

"Provided you promised to kill the first person you met when you reached home!" the old man finished.

"That's it, Nkökö." Of course you know it means I must not kill anyone who cannot be replaced, like my old mother and father. I have no brothers, my sisters live far away. It will probably be someone I don't care anything about; maybe one of the outcast tribe of the Batswa.

"But," old Esoko broke in, "you have a wife and a child." Etui was growing more and more uneasy.

"Yes," he answered at last, sadly, "that is what worries me. But when I went to Bangata she went to her mother's home in Injola. She doesn't know I am coming. I am safe there."

The men were returning now from the village with their loaves of manioc bread and bananas.

"Nkölö, Master, we shall travel by moonlight tonight," they said. "We shall reach home tomorrow. Tokende, let us go." Calling out a farewell to the old man, they started again on their way.

Morning broke, faintly, softly.

"Oh, God," prayed Etui, "may it be so early that no one will be down to meet us." Nearer crept the canoe. They are almost there. No one in sight on the beach. It is early, these Lotumbe people are lazy. What is that? Someone is running down the path to the beach! It is a woman. She is carrying a little child. Who is it? Quick! "Father in heaven! It is my wife and child! and I have vowed a vow! I can't tell them! Yet the vow says, if I do not, I must die myself. Then I will die! I love my wife and boy too much. God, take my life but spare my loved ones!"

There was great rejoicing among the friends of Etui, Is'ea Mbökö, that day. It seemed as if everybody came to greet the now popular but unhappy man. Mpaka, father and elder, he was called. Yoka, the Nkanga, came. He rumbled only one word, but Etui's heart was drained of every drop of blood.

That night Etui was taken sick. They called the white mama, the woman of medicine.\* She worked over him for three long days and nights baffled completely, for she found no physical illness. But when the moon set the fourth night Etui was sleeping with his fathers.

\*The missionary nurse, Miss Alumbaugh.

# The First Six Months

## Increased

This list is composed of the churches whose total offerings for general fund to the United Christian Missionary Society (from the Church, the Sunday School, Christian Endeavor, and Missionary Organizations) for July, August, September, October, November and December, exceeded last year's total for the same period.

WORLD CALL

## ALABAMA

Anniston—First  
Athens  
Birmingham—11th St.  
Decatur—First  
Florence—Central  
Jasper—First  
Lanett—Central  
Mobile—First  
Montgomery—Central  
Montgomery—Ross Street  
Mount Willing  
Plantersville—First  
Riverview—Union  
Roanoke  
Selma—First  
Shady Grove—Opelika  
Tuscaloosa—First

## ARIZONA

Douglas—First  
Florence  
Mesa—First  
Tolleson  
Tucson—First

## ARKANSAS

Arkansas City  
Ashdown  
Blytheville  
Edwards Chapel—Russellville  
Eldorado—First  
Fayetteville—First  
Forrest City  
Fort Smith  
Gould  
Gurdon  
Harrison  
Holly Grove  
Hope  
Hot Springs—First  
Jonesboro—First  
Little Rock—Cross Street  
Little Rock—Pulaski Heights  
Marianna—First  
Mount Sinai—North Little Rock  
Newport  
Ola  
Paragould  
Pea Ridge  
Pine Bluff—First  
Prescott  
Russellville  
Searcy  
Springdale—First  
Stuttgart—First  
Wood Memorial—Van Buren

## CALIFORNIA—NORTH

Berkeley—Japanese Federated  
Christian Colony—Acampo  
Colusa  
Concord  
Dinuba

## GILROY

Gridley  
Hayward  
Lodi  
Madera  
Oakland—First  
Oakland—Mills Terrace  
Red Bluff—First  
Sacramento—Curtis Oak  
Sanger  
Santa Clara—(W. M. S.)  
Selma—First  
Visalia  
Watsonville  
Wheatland  
Willows

## CALIFORNIA—SOUTH

Alhambra  
Arlington  
Artesia  
Bakersfield  
Bellflower—First  
Corona—First  
El Monte  
Escondido  
Hemet  
Holtville  
Huntington Beach—First  
Inglewood—First  
Long Beach—North  
Los Angeles—Eagle Rock  
Los Angeles—Figueroa Blvd.  
Los Angeles—Filipino  
Los Angeles—North Vermont  
Los Angeles—Pico Heights  
Los Angeles—Vermont Square  
Lynwood  
Monrovia  
North Hollywood—First  
Ocean Park  
Ocean Side  
Ontario—First  
Pomona—First  
Redlands—State Street  
Redondo Beach—First  
Riverside  
San Bernardino—Japanese  
San Diego—East Side  
San Luis Obispo  
Santa Barbara—First  
Santa Maria  
Santa Paula  
Taft—First  
Torrance  
Van Nuys—Central  
Ventura  
Wilmington—First

## CANADA

Alberta  
Edmonton—Central  
Erskine  
Ponoka

## MANITOBA

Winnipeg—Home Street  
Winnipeg—St. James  
New Brunswick  
St. John—Douglas Avenue  
Nova Scotia  
Westport  
Ontario  
Aylmer  
Everton  
Guelph  
Rodney  
St. Thomas—Princess Avenue  
Toronto—Central  
Toronto—Hillcrest  
West Lorne  
Prince Edward Island  
Summerside  
Saskatchewan  
Milestone

## COLORADO

Boulder—First  
Clifton  
Colorado Springs—West Pikes Peak  
Edgewater—First  
Florence  
Frederick  
Grand Junction  
Greeley—First  
Holyoke  
La Junta  
Lamar—First  
Las Animas  
Manzanola  
Montrose—First  
Ordway  
Palisades  
Paonia  
Parshall  
Pueblo—Broadway  
Sterling  
Swink—First  
Trinidad—First  
Windsor—First  
Wray

## DISTRICT OF COLUMBIA

Washington—15th St.  
Washington—“H” St.  
Washington—National City  
Washington—Parkview  
Washington—Strauss Memorial  
Washington—Takoma Park  
Washington—12th St.  
Suitland—Anacostia—Maryland  
Capitol Heights—Maryland  
Mount Rainier—Maryland  
Rockville—Maryland  
Maryland Park—Seat Pleasant—Maryland  
Alexandria—Virginia  
Ballston—Virginia

FLORIDA	Denver	Waggoner
Arcadia	Duquoin—First	Washington
Bradenton—Central	East Moline	Waverly
Clearwater	Effingham	West Salem—First
Edwards Point—Century	Elkhart	West Twin Grove—Bloomington
Fort Lauderdale—Croissant Park	Eminence—Atlanta	White Hall
Gainesville	Enfield	Williamsville
Jacksonville—Central	Eureka	
Jacksonville—First	Fisher	
Lake Butler	Five Points—Marshall	INDIANA
McIntosh—First	Four Mile Prairie—Brownstown	Alaska—Paragon
Miami—First	Franklin	Alexandria—First
Orlando—Orlando Christian	Gerlaw	Anderson—Central
Sanford—First	Gibson City	Anderson—East Lynn
Sebring	Gillespie	Andrews
South Jacksonville—South Side	Girard—First	Auburn
Tampa—Northside	Greenville	Augusta—New Augusta
GEORGIA	Hamilton	Banquo—La Fontaine
Antioch—Ocnee	Harrisburg	Beech Grove
Atlanta—Lakewood	Harvey—First	Bethany—Charlestown
Augusta—Central	Hazel Dell—Mount Sterling	Boone Grove
Augusta—First	Henry	Boonville
Bethany—Carrollton	Herrin	Brazil—First
Brooklet	Heyworth	Brook
Brunswick	Hillsboro—First	Brooklyn
Carrollton	Hindsboro	Brownstown
College Park	Hume	Buck Creek—Indianapolis
Corinth—Girard	Ipava	Buckeye—Markle
Corinth—Jersey	Kankakee—Central	Busseron—Oaktown
Fitzgerald—Central	Keithsburg	Cayuga—First
Griffin—First	Kewanee	Center—Mays
Jefferson	Knoxville	Chapel Hill—Borden
Liberty—Newman	Lanark	Charlestown
Monroe	Leroy	Clarksville—Noblesville
Oxford Memorial—Hardwick	Lexington	Clear Creek
Poplar Springs—Deepstep	Liberty	Clermont
Rockyford	Lilly	Coatesville
Williamson	Lincoln	Colfax
Wrightsville	Long Point	East Union—Atlanta
ILLINOIS	Mackinaw	Eaton
America	Macomb	Edwardsport
Antioch—Decatur	Milton	Elkhart—Central
Armington	Minier	English—Water Street
Ash Grove—Windsor	Modesto	Fairmount
Atlanta	Monticello	Flatrock
Atwood	Mount Carmel	Fortville
Bader	Mount Morris	Fort Wayne—First
Barry—First	Mount Pulaski	Francesville
Beardstown	Moweaqua	Freelandville
Benton—First	Murphysboro	Galena—La Porte
Berea—Prentice	New Salem—Adair	Gary—Central
Bethany	Oakwood	Gas City
Blandinsville—First	Old Bedford—Blandinsville	Glenwood
Bloomington—Second	Palestine—First	Greenfield
Blue Mound	Payson	Heltonville
Brownstown	Pekin	Hillsboro
Buffalo	Peoria—Glen Oak	Independence—Hartford City
Camargo	Peoria—Howett Street	Indianapolis—Broad Ripple
Cameron	Peoria—West Bluff	Indianapolis—Eighth
Camp Point	Pleasant Ridge—Lawrenceville	Indianapolis—Linwood
Casey	Robinson—First	Indianapolis—Olive Branch
Chapin	Rockford—Central	Ingersoll Chapel—Waynetown
Chicago—Englewood	Roodhouse	Jasonville—Lawton Street
Chicago—Monroe Street	Rushville—First	Jones Chapel—Swayzee
Chicago—North Shore	St. Francesville	Kirklin
Chicago Heights	St. Joseph	Kokomo—Main Street
Clinton—First	Sciota	Lakeville
Coldbrook—Monmouth	Scottville	Laud—Columbia City
Coleta	Smyser—Gays	Lawton—Winamac
Concord	Stanford	Little Flat Rock—New Salem
Cooperstown	Stronghurst	Logansport—9th St.
Dallas City	Sullivan—First	Macedonia—Kokomo
Danville—Fourth	Tallula	Marengo
Decatur—First	Tuscola	Marysville
	Vermont	Medaryville
	Virginia	Milroy
		Milton

Mishawaka—Milburn Blvd.	Cedar Falls—First	Burlington—First
Mooreland—South	Cedar Rapids—First	Burrton
Mount Auburn—Edinburg	Cedar Rapids—Second	Caldwell—Central
Mount Gilead—Mooresville	Clinton—(W. M. S.)	Cedar
Mount Pleasant—Greenwood	Collins	Colby
Muncie—Jackson Street	Coon Rapids	Columbus—First
Muncie—Normal City	Council Bluffs—Broadway	Dighton
Nameless Creek—Greenfield	Davenport—First	Douglass—First
New Albany—Central	Davenport—Second	Eldorado
New Antioch—Mellott	Des Moines—Central	Emporia—Second
New Lisbon	Des Moines—Mondamin Avenue	Erie
New Market	Des Moines—Union Park	Eureka—First
New Palestine	Des Moines—Valley Garden	Everest
New Richmond	Drakesville	Faulkner
Ninevah	Elkhart	Florence
Normanda—Tipton	Elliott	Fort Scott—First
North Liberty	Estherville	Galena
North Salem	Exira	Galesburg
North Scott—Angola	Exline	Girard
Oak Grove—Monticello	Garwin	Groveland
Omega—Arcadia	Glenwood	Goff
Orleans	Goldfield	Great Bend—First
Owensville	Gravity	Hartford
Oxford	Harlan	Herington
Palestine—Burket	Humeston	Hoisington
Paragon	Jefferson	Hope
Peru—First	Kalona	Howard
Pine Village	Kellerton	Humboldt
Plainfield	Kellogg	Independence—First
Plainville	Kinross	Iola—First
Portland—West Walnut Street	Lake City—Woodlawn	Kansas City—First
Red Quarry—French Lick	Laurens	Kansas City—South Side
Rensselaer	Lehigh	La Crosse
Richmond—White Water	Lenox	La Fontaine
Roachdale	Logan	Langdon
Rochester	Lohrville	Larkinburg
Rockport—First	Monteith	Latham
Rolling Prairie	Moorhead	Lawrence—First
St. Paul	Moulton	Leanna—Chanute
Salamonia	Mount Ayr	Leroy
Shoals	Mount Sterling	Liberal
Silver Creek—Urbana	Nevada	Logan
Somerset	New Sharon	Louisburg
Springersville—Brownsville	Newton	Macksville—First
Springport	Nora Springs	Mankato
Swayzee	North English	Marion—First
Switz City	Oakland	Marysville—First
Terre Haute—Central	Onawa	Moline
Thorntown	Ottumwa—First	Mount Hope—Federated
Tipton—West Street	Pierson	Newton—First
Trafalgar	Pleasantville	Norton
Union—Franklin	Republie—Ionia	Oakley
Union—Sulphur	Rock Rapids—First	Ogesse—Erie
Union Chapel—Atlanta	Sac City—First	Osawatomie
Van Buren—Central	Scranton	Ottawa—First
Veedersburg	Shenandoah—First	Peabody—Division Street
Vincennes—Reel Avenue	Sioux City—Morningside	Phillipsburg—First
Vincent—Winslow	Stuart	Pleasant Dale
Walton—First	Sugar Creek—Keokuk	Pleasant Hill
Wanatah	Urbana	Radium
West Point—Russiaville	Valley Junction	Randall
Winamac	Van Wert	Reserve
Windfall	Wever	St. Francis
Wolcott	What Cheer	St. John—First
Young America	Whitten	Severance
IOWA		
Albia	KANSAS	Soldier
Alburnett	Abilene—First	South Haven
Ames	Anthony—First	Stoney Point—Muncie
Bagley	Arkansas City—Central	Spivey
Blockton	Ashton	Sutphen—Detroit
Bloomfield	Atchison—Second	Syracuse
Bondurant	Atlanta	Topeka—Oakland
Boone—Central	Atwood	Topeka—Second
Bridgewater	Baxter Springs	Turon
	Beloit	Tyro
		Valley Center

Wellington—First  
White Cloud—Second  
Wichita—Indiana Avenue  
Wichita—Hillside  
Wichita—Riverside  
Wichita—South Lawrence

## KENTUCKY

Antioch—Lexington  
Beaver Dam  
Berea—First  
Berea—Pleasureville  
Bethel  
Boston  
Bowling Green  
Bullittsville—Burlington  
Butler  
Carlisle  
Carrollton  
Cave City  
Central City  
Chaplin  
Crestwood—Central  
Cynthiana  
Danville—Second  
Dawson Springs  
Dry Ridge  
Ewing  
Fairview—Sharpsburg  
Flemingsburg  
Forest Grove—Winchester  
Fort Thomas—First  
Georgetown—First  
Georgetown—Second  
Greenville

Hartford  
Hazel Green  
Hodgenville  
Hopkinsville—9th St.  
Hustonville  
Johnson Memorial—Elkton  
Latonia—Covington  
Lawrenceburg—First  
Lexington—Arlington  
Lexington—South Elkhorn  
Lexington—Victory  
London

Louisville—Broadway  
Louisville—Central  
Louisville—Central (Negro)  
Louisville—Clifton  
Louisville—Flora Heights  
Maysville—First  
Midway  
Mill Creek—Helena Station  
Millersburg—First  
Millersburg—Second  
Millville—Frankfort  
Moorefield  
Morehead  
Morganfield  
Mount Sterling—High Street  
Mount Zion—Berea  
Murray  
Nebo  
Newport—Central  
New Union—Versailles  
North Middletown  
Olive Hill  
Owensboro—First  
Owenton  
Paducah—First  
Paducah—Murrell Blvd.  
Pansy—Gulston  
Petersburg  
Plum Creek—Butler

Princeton—First  
Prospect  
Providence  
Ravenna  
Rich—Hopkinsville  
Robards  
Russell  
Salvisa  
Sharpsburg  
Smiths Grove  
Somerset—First  
Sparta  
Spencer—Mount Sterling  
Sulphur  
Waddy  
Whitesville  
Williamstown

## LOUISIANA

Alexandria  
Baton Rouge—First  
Hammond  
Mansfield  
Monroe  
Morrow  
New Orleans—Carrollton Avenue  
New Orleans—St. Charles  
Shreveport—Jewella  
Winnsboro—First

## MAINE

Lubec—South  
Princeton—West

## MARYLAND

Baltimore—Christian Temple  
Baltimore—Govans  
Jerusalem—Joppa  
Waynesboro—First, Pa.  
Martinsburg—Winchester Ave., W. Va.  
Tabler—Cedar Grove, W. Va.

## MASSACHUSETTS

Springfield—First  
Worcester—First

## MICHIGAN

Adrian  
Bangor  
Belding  
Buchanan  
Cascade—Grand Rapids  
Cornell  
Du Plain—St. Johns  
Easton—Owosso  
Fremont  
Ionia  
Manton  
Merson—Allegan  
Mount Pleasant  
Northshade—Middleton  
Petoskey—First  
Pontiac—West Huron Street  
St. Louis  
Traverse City—First  
Yale

## MINNESOTA

Austin  
Cohasset  
Concord—West Concord  
Crookston—First  
Lewisville  
Madelia  
Minneapolis—Lake Harriet  
Minneapolis—Memorial Blvd.

Rochester  
Willow Creek—Amboy

## MISSISSIPPI

Christian Chapel—Port Gibson  
Corinth—Waldron Street  
Fayette—First  
Forest Grove—Tillman  
Hattiesburg—Central  
Hermanville—First  
Jackson—Washington Add.  
Jackson—West Jackson  
Lorman  
Meridian  
Mound Bayou—First  
Rienzi  
Rome  
Ruleville  
St. Luke—Pattison  
Salem—Grand Gulf  
Sherman  
Utica—Griffin Memorial  
Vicksburg—Central  
West Point

## MISSOURI

Adrian  
Antioch—Paris  
Antioch—Williamsburg  
Appleton City  
Ariel—Huntington  
Ashland—Fayette  
Bellflower  
Benton City  
Blackburn  
Blackwater—Second  
Bolckow  
Bolivar  
Bonne Terre  
Boonesboro  
Boonville  
Bosworth  
Bridgeport—Bethany  
Brookfield—First  
Brunswick  
Buckner  
Butler  
Cairo  
Camden Point  
Camdenton  
Charleston  
Clarksville  
Columbia—First  
Craig  
Dearborn  
Deepwater  
Dexter—First  
Diamond  
Duenweg  
Elsberry  
Excelsior Springs—Woods Memorial  
Fayette—First  
Ferrellview  
Festus  
Fillmore  
Frankford—First  
Fulton—Second  
Gallatin  
Galt  
Gower  
Granby  
Granville—Paris  
Green City  
Greenwood  
Half Way  
Hannibal—First

Hannibal—South Side  
Hopkins  
Illinois Bend—La Plata  
Jefferson City—Second  
Jonesburg  
Joplin—First  
Joplin—South  
Joplin—Villa Heights  
Kahoka  
Kansas City—Belmont  
Kansas City—First  
Kansas City—Independence Blvd  
Kansas City—Linwood  
Kansas City—South Park  
Kansas City—West Side  
Kansas City—Woodland Avenue  
Kearney  
Kennett  
Kingsville  
Knobnoster  
Knox City  
Laddonia  
La Grange  
Lancaster  
La Plata  
Lathrop  
Lawson  
Lee's Summit  
Liberty  
Liberty Chapel—Trenton  
Lincoln  
Macon  
Madison—Second  
Marceline  
Marshfield  
Maysville  
Mayview  
Memphis—First  
Miami  
Monticello  
Newark  
New London—Second  
North Kansas City—First  
Oakland—Columbia  
Olivet—Center  
Palmyra  
Paris—First  
Pickering  
Platte City  
Plattsburg  
Pleasant Hill—First  
Republic  
Richland  
Richland—Glasgow  
Rothville  
St. Joseph—First  
St. Joseph—King Hill  
St. Joseph—Wyatt Park  
St. Louis—Compton Heights  
St. Louis—First  
St. Louis—Union Avenue  
Savannah  
Second Creek—Smithville  
Sedalia—First  
Slater  
Smithton  
Springfield—South Street  
Stanberry  
Steffenville  
Stewartsville—Maple Avenue  
Tarkio  
Tipton  
Trenton  
Troy  
Union Star  
Unionville—First

Vandalia  
Wellsville  
Weston  
Westplains  
Wheatland  
Wheeling  
Wyaconda

**MONTANA**  
Anaconda  
Billings—First  
Bozeman—Grand Avenue  
Conrad  
Deer Lodge  
Fort Benton  
Gallatin Gateway  
Glasgow  
Great Falls  
Kalispell—Central  
Whitehall

**NEBRASKA**  
Alma  
Ansley  
Arnold  
Auburn  
Beaver City  
Bennet  
Blair  
Charter Oak—Brock  
David City  
Edison  
Gering  
Giltner  
Hastings  
Inavale  
Kearney—First  
Lincoln—Tabernacle  
McCook  
Minatare  
Minden  
Nebraska City  
Nelson  
Omaha—Northside  
Omaha—South  
Ord  
Pawnee City  
Peru  
Pleasant View—Lynch  
Shubert  
Table Rock  
Tecumseh  
Unadilla  
Verdon  
Waterloo

**NEW JERSEY**  
East Orange—Central

**NEW MEXICO**  
Raton—First  
Roy

**NEW YORK**  
Auburn—First  
Brewerton—Main Street  
Brooklyn—Flatbush  
Buffalo—Central  
Buffalo—Forest Avenue  
Cato  
Elmira  
Endicott  
Gloversville—Bleecker Street  
New York—Second  
Niagara Falls  
North Lancaster—Lancaster

Rochester—Columbia Avenue  
 Rochester—First  
 Syracuse—South Geddes Street  
 Troy—First  
 Tully  
 Wellsville—Christian Temple

**NORTH CAROLINA**

Amity—Arapahoe  
 Bay Creek—Mesic  
 Carr Memorial—Clinton  
 Cool Springs—Reedsville  
 Deep Run  
 Draper  
 Edward  
 Everetts  
 Gold Point—Robersonville  
 Goldsboro  
 Greenville—8th St.  
 Havelock  
 Kinston—South West  
 La Grange  
 Macclesfield  
 Middle Fork—Winston-Salem  
 Pantego  
 Pleasant Hill—Kinston  
 Plymouth  
 Richlands  
 Rocky Mount  
 St. Luke  
 St. Mark  
 Spray  
 Sweet Home—Williamston  
 Terre Ceia  
 Timothy—Ayden  
 Walstonburg  
 Washington—First  
 Wheat Swamp—La Grange  
 Williamston  
 Wilmington—Dock Street  
 Wilson—First  
 Wilsons Mills  
 Winston-Salem—Patterson Avenue

**OHIO**

Akron—Lakeview  
 Bedford—First  
 Belle Center  
 Bishopville—Glouster  
 Bluffton  
 Bolingdale—Warren  
 Bucyrus—First  
 Cadiz  
 Chardon  
 Chillicothe  
 Cincinnati—Evanston  
 Cincinnati—Kenyon Avenue  
 Cleveland—Broadway  
 Cleveland—Cedar Avenue  
 Cleveland—Corlett  
 Cleveland—Collinwood  
 Cleveland—Crawford Road  
 Cleveland—Glenville  
 Cleveland—Lakewood  
 Columbus—Chicago Avenue  
 Columbus—Indianola  
 Columbus—Linden Heights  
 Columbus—Monroe Avenue  
 Columbus—Wilson Avenue  
 Coshocton—Main Street  
 Crooksville  
 Cuyahoga Falls  
 Dayton—Central  
 Dayton—Norwood  
 Dayton—West Side  
 Dennison—Park

East Chesterfield—Lyons  
 Findlay—Central  
 Fowlers Mills—Chardon  
 Fredericksburg  
 Galion  
 Georgetown  
 Gibsonburg—Garfield Memorial  
 Girard—First  
 Hamilton—High Street  
 Harrison  
 Hebron  
 Hopedale  
 Howard  
 Howland—Warren  
 Hubbard—North Hubbard  
 Ironton  
 Kent  
 Lancaster—Fifth Avenue  
 Leipsic  
 Lexington  
 Liberty Chapel—Russellville  
 Lockland—Maple Street  
 Lyons  
 Malvern  
 Mantua Center—Mantua  
 Marietta—Central  
 Marlboro—Limaville  
 Martins Ferry  
 Miami—Maumee  
 Middleport  
 Middletown  
 Millfield  
 Mogadore  
 Moscow  
 Mount Vernon—Vine Street  
 Nelsonville  
 New Marshfield  
 New Philadelphia  
 North Bristol—Bristolville  
 North Canton—Community  
 Norwalk  
 Old Stone—Newark  
 Palestine  
 Perry  
 Perryton—Blackrun  
 Pomeroy  
 Quaker City—Central  
 Ravenna  
 Rocky Fork—Hanover  
 Rushsylvania  
 Rutland  
 St. Louisville  
 Sandusky—First  
 Shenandoah—Greenwich  
 Solon—Federated  
 Sullivan  
 Taylors Ridge—Gloster  
 Unionport  
 Utica  
 Warren—Fulton Street  
 Warren—Second  
 Washington Court House  
 Wauseon—First  
 Wellsville—First  
 Weston—First  
 Whiteford Road—Sylvania  
 Wilmington  
 Winamac—Delta  
 Xenia—Main Street  
 Youngstown—Church of Christ  
 Youngstown—Hillman Street  
 Zanesville—North Terrace

## OKLAHOMA

Ada  
 Altus

Ames  
 Anadarko  
 Bartlesville—First  
 Beggs  
 Boley  
 Bristow—First  
 Britton  
 Camargo  
 Carmen—First  
 Chandler—Christian  
 Cherokee—First  
 Chickasha—Shepherd Street  
 Cleveland  
 Covington  
 Crescent  
 Cushing—First  
 Davenport  
 Drumright—First  
 Durant—First  
 El Reno—First  
 Enid—Central  
 Enid—University Place  
 Frederick—First  
 Glencoe  
 Guymon—First  
 Hartshorne  
 Haskell  
 Heavener  
 Hobart—First  
 Hooker  
 Hunter  
 Lamont  
 Lawton—First  
 Lindsay  
 Lone Wolf  
 Luther  
 McAlester  
 Mangum  
 Marshall  
 Mounds  
 Muskogee—Boulevard  
 Muskogee—First  
 Muskogee—Second  
 Norman—First  
 Okemah  
 Oklahoma City—First  
 Oklahoma City—Maywood  
 Okmulgee—Osage  
 Owasso  
 Ponca City  
 Quay  
 Quinton  
 Sand Springs  
 Seminole  
 Shidler  
 Skiatook  
 Sperry  
 Stillwater—First  
 Sulphur  
 Tulsa—First  
 Tulsa—Memorial  
 Tulsa—Pilgrim  
 Tulsa—Wheeling Avenue  
 Tyrone  
 Walters—First  
 Watonga  
 Wewoka—First  
 Wynona

## OREGON

Albany—First  
 Ashland  
 Astoria  
 Baker  
 Beaverton  
 Brownsville

Crystal  
 Dallas  
 Falls City  
 Forest Grove—First  
 Gladstone  
 Jefferson  
 Junction City  
 Klamath Falls  
 McMinnville  
 Medford—First  
 Milton—First  
 Monmouth—First  
 North Bend  
 Oakridge  
 Oregon City  
 Pendleton—First  
 Perrydale  
 Portland—Mallory  
 Portland—St. Johns  
 Portland—Spokane Avenue  
 Roseburg  
 Sheridan  
 The Dalles  
 Tillamook  
 Vale  
 Vernonia

PENNSYLVANIA

Altoona—First  
 Beaver—First  
 Beaver Falls—First  
 Belle Vernon  
 Big Run  
 Brightwood—Library  
 Brownsville—First  
 Butler  
 California—First  
 Canonsburg  
 Charleroi—First  
 Clymer  
 Covington  
 Derr—Benton  
 East Smithfield—Federated  
 Enon Valley  
 Erie  
 Fayette City  
 Flemington  
 Greensburg—First  
 Holbrook  
 Homestead  
 Huntsville—Dallas  
 Johnstown—First  
 Kingston—Westmoor  
 Laughlintown  
 Lock Haven  
 Meyersdale  
 Monessen  
 Monongahela  
 New Castle—Central  
 New Castle—Madison Avenue  
 New Kensington—First  
 Osceola Mills  
 Philadelphia—Kensington  
 Pittsburgh—Beechview  
 Pittsburgh—East End  
 Pittsburgh—Hazelwood  
 Pittsburgh—Shadeland Avenue  
 Pittsburgh—Squirrel Hill  
 Stillwater  
 Sylvania  
 Uniontown—Central  
 Washington—First  
 Washington—Second

## SOUTH CAROLINA

Belvedere—Augusta, Ga.  
 Charleston—First

Luray	\	Rockett—Waxahachie
Three Mile Creek	—Ehrhardt	Rosenberg
Varnville		Rusk
<b>SOUTH DAKOTA</b>		Sabinal—First
Aberdeen	—Bethany	San Antonio—Central
Arlington		San Antonio—Mexican
South Elrod	—Elrod	San Benito
Watertown		Shady Grove—Cason
Winner		Slaton
		Spur
<b>TENNESSEE</b>		Stamford—Central
Alamo		Sulphur Springs
Bells		Taylor—Murphy Street
Bristol	—Central	Temple—First
Chattanooga	—Highland Park	Texarkana—Central
Columbia	—Central	Truscott
Covington	—Central	Uvalde
Crossville		Valley Mills
Dyersburg	—First	Van Alstyne
Greeneville		Waco—Clay Street
Hampton		Wellington
Jackson	—First	Weslaco
Johnson City	—East Main Street	Whitewright—Central
Kingsport	—First	Wichita Falls—First
Knoxville	—Lonsdale	Wichita Falls—Highland Heights
Mason		Wilmer
Memphis	—East End	Woodville
Memphis	—Highland	
Memphis	—Hollywood	<b>UTAH</b>
Memphis	—Linden Avenue	Ogden—First
Memphis	—Merton Avenue	Salt Lake City—Second
Memphis	—Third	
Milligan College		<b>VERMONT</b>
Murfreesboro	—Central	West Pawlett
Nashville	—Eastwood	
Nashville	—Seventeenth Street	<b>VIRGINIA</b>
Newbern		Bedford
Raleigh		Bethel—Green Bay
Tullahoma		Bluefield—Graham
<b>TEXAS</b>		Bristol—First
Abilene	—First	Charlottesville
Albany		Chase City
Amarillo	—First	Chestnut Grove—Shawver Mill
Amarillo	—West	Coal Creek—Pipers Gap
Aransas Pass		Corinth—Etna Mills
Athens	—First	Covington
Aubrey		Danville—West End
Austin	—Central	Fredericksburg—Main Street
Austin	—Hyde Park	Glenlyn
Austin	—Twelfth Street	Gravel Hill—Newport
Ballinger	—First	Ground Squirrel—Farrington
Beaumont	—First	Hampton—Church of Christ
Beaumont	—Forest St.	Harrisonburg
Beeville		Holly Grove—Inez
Benjamin		Horse Pasture—Preston
Bertram		Independence—Ashland
Big Spring		Jerusalem—King William
Bowie		Liberty—Green Bay
Brady	—First	Louisa
Brenham		Lynchburg—Euclid Avenue
Brownfield	—First	Mount Carmel—Meadowview
Brownwood	—First	Mount Olive—Spencer
Bryan	—First	Mount Vernon—Monarat
Burkburnett	—Central	Narrows—First
Canyon		New Bethel—Sinking Creek
Cedar Grove	—Rockwall	New Hope—Danieltown
Celeste		Newport News—First
Center	—First	Norton
Chico		Oak Grove—Monarat
Childress	—Central	Olive Branch—Toano
Cisco		Ontario
Clarendon		Pembroke
Cleburne		Portsmouth—Parkview
		Richmond—Highland Park
		Roanoke—Belmont

Roanoke—Ninth Avenue  
Roanoke—North Bethany  
Rochelle  
Sandy Bottom—Madison Heights  
Shenandoah  
Smyrna—Powcan  
Snowville  
Springfield—Rockville  
Staffordsville  
Union—Ruckersville  
Unionville  
Victoria  
Walnut Springs—Strasburg  
West Liberty—Buffalo Ridge  
Winchester

## IDAHO—NORTH

Genesee

## IDAHO—SOUTH

Burley  
Caldwell—First  
Gooding—First  
Kimberly  
Meridian—Church of Christ  
Nampa—First  
Rupert  
Twin Falls—First

WASHINGTON—EAST  
Cheney  
Creston  
Dayton—First  
Pasco  
Pomeroy  
Pullman  
Rosalia  
Spokane—Central  
Spokane—Hillyard  
Spokane—Pacific Avenue  
Spokane—Spokane Valley  
Tekoa—First  
Walla Walla—Central  
Wenatchee—Central

WASHINGTON—WEST  
Anacortes—First  
Centralia—First  
Chehalis  
Ellensburg—First  
Kelso—Central  
Kent—First  
Longview—First  
Montesano—Central  
Mount Vernon—First  
Port Orchard  
Seattle—Ballard  
Seattle—First

Seattle—Greenwood  
Seattle—West  
Sunnyside—First  
Tacoma—First  
Thorp  
Union—Toppenish  
Yakima—First

## WEST VIRGINIA

Beckley  
Charleston—First  
Dolls Run—Core  
Fairmont—Central  
Hagans—Lowsville  
Huntington—Guyandotte  
Huntington—Madison Avenue  
Huntington—Sixth Avenue  
Morgantown—First  
New Martinsville—First  
Princeton—First  
Romney  
Shinnston—Charles Street  
Wheeling—First

## WISCONSIN

Beloit  
Madison—First  
Richland Center—First

## Equalled

This list is composed of the churches whose total offerings for general fund to the United Christian Missionary Society (from the Church, the Sunday School, Christian Endeavor and Missionary Organizations) for July, August, September, October, November and December equalled last year's total for the same period.

## ALABAMA

Auburn

## ARKANSAS

Mammoth Springs

## CALIFORNIA—NORTH

Eureka—First

## CALIFORNIA—SOUTH

Burbank  
Los Angeles—Western Avenue

## CANADA

Manitoba  
Winnipeg—Norwood  
Ontario  
Glencairn  
Windsor

## COLORADO

Longmont  
Pueblo—Park Hill

## CONNECTICUT

Danbury—Liberty Street

## FLORIDA

Bartow  
Jacksonville—North Shore

## GEORGIA

Albany

## ILLINOIS

Areola  
Astoria

Carrollton  
Chicago—Irving Park  
Donovan  
Lancaster  
Mulberry Grove  
New Douglas  
Ramsey  
Rockport

## INDIANA

Elmira  
Greens Fork  
Greenwood  
Hannegan—Rushville  
Indianapolis—Speedway  
Mount Vernon  
Tabor—Muncie  
Williams Creek—Nora

## IOWA

Atalissa  
Council Bluffs—Lucile Guild  
Des Moines—Capitol Hill  
Eddyville  
Leon  
Milton  
Oak Grove—Shellsburg  
Sloan

## KANSAS

Bonner Springs  
Chanute—First  
Courtland  
Glasco  
La Cygne

## KENTUCKY

Corydon—Livesay Memorial  
New Liberty  
Point Pleasant—Ludlow  
Smithfield  
Trenton

## MICHIGAN

Petersburg  
Shepherd

## MISSOURI

Auxvasse  
Bethany—Pleasant Hill  
Bismark  
Chaffee  
Edina  
Frankford—Second  
Hillsboro—Platte City  
Kansas City—Roanoke  
Kidder  
Midway—Molino  
Montgomery City  
Olivet—Columbia  
Ridgeway  
Weaubleau

## NEBRASKA

Irvington  
Ulysses

## NEW YORK

Dunkirk  
Richland

(Continued on page 54.)

# OLD HYMNALS—OR NEW?

Used in the following Christian Churches:  
 Dallas, Texas—Central  
 Seattle, Washington—First  
 Coffeyville, Kansas  
 Springfield, Missouri—South St.  
 Lexington, Missouri  
 Maryville, Missouri  
 Scranton, Pennsylvania  
 Fairmont, West Virginia  
 Bartlesville, Oklahoma  
 Franklin, Indiana  
 Morganfield, Kentucky—First  
 Monroeville, Ohio  
 Greensboro, North Carolina—Elez St.  
 Roswell, New Mexico  
 Lathrop, Missouri

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## For the Church School Worker

### In February "World Call"

#### For the Superintendent:

- Editorials, page 3
- The Month Among Disciples, page 5
- Evangelizing "Once Won" Disciples, I. J. Cahill, Page 7
- The Mystic Festival, Ray Charles Jarman, page 9
- The Awakening Congo, Emory Ross, page 11
- On the Social Battle Front, James A. Crain, page 13
- Book Chat, C. E. Lemmon, page 14
- If God Has a Sense of the Ridiculous, Mrs. W. F. Rothenburger, page 15
- Appraising a Three-Year Record, Bert Wilson, page 21.
- If Ten Men Volunteered, page 22
- Station UCMS Broadcasting, page 31
- Speaking of Books, page 34
- The First Six Months, page 45
- Receipts, page 55
- Year Book Summary, Cover Page 2

#### For the Teacher of Adults:

- Editorials, page 3
- The Month Among Disciples, page 5
- Evangelizing "Once Won" Disciples, I. J. Cahill, page 7
- The Mystic Festival, Ray Charles Jarman, page 9
- The Awakening Congo, Emory Ross, page 11
- On the Social Battle Front, James A. Crain, page 13
- Book Chat, C. E. Lemmon, page 14
- If God Has a Sense of the Ridiculous, Mrs. W. F. Rothenburger, page 15
- The Mastery of Jesus, George F. Taubman, page 17
- Over the Line Fence, James D. Wyker, page 19
- Brotherhood in Banking, Ellis Cowling, page 20
- Appraising a Three-Year Record, Bert Wilson, page 21

- A Small Pentecost, Ruth Leslie, page 27
- Odd—But Only Too True, Ambra Hurt, page 28
- Medical Tribulations in India, Leta May Brown, page 29
- Luchowfu Day by Day, Grace S. Coron, page 30
- Station UCMS Broadcasting, page 31
- College Notes, page 32
- Speaking of Books, page 34
- Missionary Organizations' Own Section, page 35
- Programs, page 36
- Devotional Study, page 38
- Hidden Answers, page 40
- The First Six Months, page 45
- Receipts, page 55
- Year Book Summary, Cover Page 2

#### For the Teacher of Young People:

- Editorials, page 3
- The Month Among Disciples, page 5
- The Awakening Congo, Emory Ross, page 11
- If God Has a Sense of the Ridiculous, Mrs. W. F. Rothenburger, page 15
- Odd—But Only Too True, Ambra Hurt, page 28
- Medical Tribulations in India, Leta May Brown, page 29
- Luchowfu Day by Day, Grace S. Coron, page 30
- Station UCMS Broadcasting, page 31
- College Notes, page 32
- Programs, page 36
- Hidden Answers, page 40

#### For the Teacher of Children:

- Roger Reynolds of Kotmi, May Frick, page 30
- Helps for Leaders of Children's Groups, Grace W. McGavran, page 42

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## Correction

A correction should be noted in the schedule given under "Tune In!" on *The Threshold* page of the December, 1933, WORLD CALL. C. R. Stauffer conducts the Good Samaritan Program over WSB at 6:00 p.m. each Saturday, Central Standard time, instead of 6:00 a.m.

## FOR LENTEN DEVOTIONAL READING

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CHRISTIAN BOARD  
OF PUBLICATION

St. Louis, Missouri

## The First Six Months

(Continued from page 52.)

## NORTH CAROLINA

Kinston—Gordon Street  
Long Acre Chapel—Pinetown

## OHIO

Akron—Firestone Park  
Alliance  
North Jackson—Federated  
Paulding  
Steels Corners—Cuyahoga Falls

## OKLAHOMA

Broken Bow—First  
Garber  
Haileyville  
Henryetta  
Marlow—First  
Peckham  
Red Fork  
Roff  
West Point—Yukon

## OREGON

Heppner  
Independence  
Scotts Mills  
Silverton  
Valley—Hood River

## PENNSYLVANIA

Cogan House  
Orviston  
Perryopolis  
Philadelphia—Tioga Heights  
Tarentum

## TEXAS

Dallas—Memorial  
McGregor  
Mineral Wells—Central  
Pampa  
Rowlett  
Sachse  
San Antonio—Harriman Place  
Van Horn  
Vine Grove—Bay City

## VIRGINIA

Antioch—Bowling Green  
Elpis—Perkinsville  
Luray  
Macedonia—Lahore  
Pleasant Hill—Gasburg  
Pounding Mill—First  
Somerset

## IDAHO—SOUTH

Payette

## WASHINGTON—EAST

Spokane—Jefferson Street  
Wilbur

## WEST VIRGINIA

Hinton

## WISCONSIN

Janesville—First

## Receipts for Six Months Ending December 31, 1933

United Christian Missionary Society

## From Churches and Individuals

	General Fund	Decrease Acct. of Withdrawal of Benev.	Increase	Special Funds	Increase
Churches	\$ 55,144.88	\$ 523.64	\$ 17,257.01*	\$ 632.63	\$ 236.13
Sunday Schools	44,473.37	6,856.80	1,541.51*	72.07	58.11
Christian Endeavor Societies	1,234.95	10.75†	195.01*		
Missionary Organizations	142,760.47	688.35	7,056.06*	181.16	163.84*
Individuals	14,015.53	273.09	179.58*	1,769.95	1,522.30*
	\$257,629.20	\$ 8,331.13	\$27,229.17*	\$2,655.81	\$ 1,391.90*

## From Miscellaneous Sources

Bequests	\$ 4,682.50		\$ 7,743.51*	\$ 550.00	\$ 550.00
Interest (U. C. M. S.)	24,097.81		9,416.45*		
Interest (Old Societies)	8,053.57		5,330.50*	1,638.17	132.06*
Gifts from Old Societies	21,077.62	8,125.76	4,398.73	1,657.04	4,661.54*
Home Missionary Institutions	25,318.03		1,913.84		
Benevolent Institutions	20,420.65	6,086.47	1,782.67*		
Foreign Field Receipts				1,750.00	3,767.35*
Annuities					
WORLD CALL Subscriptions and Advertising	13,872.51		3,557.49*		
Literature	9,994.59		2,270.83*		
Miscellaneous	19,128.11		718.69	2,784.79	8,239.77*
	\$146,645.39	\$14,212.23	\$23,070.19*	\$8,380.00	\$16,250.72*

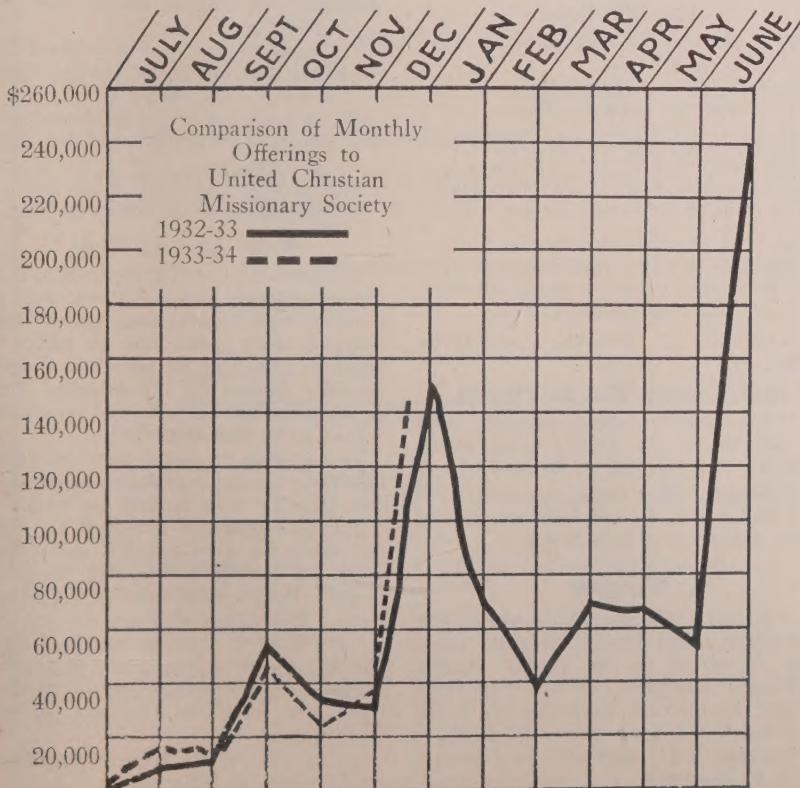
## Board of Education and Cooperating Colleges

Receipts:		
Churches	\$ 8,904.69	\$ 2,875.84*

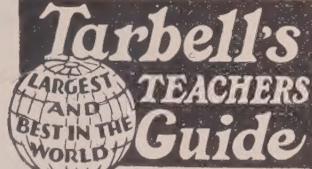
\*Decrease  
†Increase

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.25 per 100

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(Author of "The Old Rugged Cross") recently off the press. Charming new numbers—"Like Ships in the Night," "A Song of Trust," "A Mighty Revival," "I Heard a Voice," and "It's What We Need Today." One publishing house placed order for 10,000 copies. A leading song evangelist considers it "the most satisfactory collection of worthwhile gospel and evangelistic choruses that I have been able to find." 25¢ per copy in manila, 35¢ in cloth, \$17.50 the 100, not prepaid, \$27.50 the 100, not prepaid. **The Bennard Music Company, Albion, Mich., and Hermosa Beach, Calif.**

Mrs. Chester A. Smith, past regent of the D. A. R., requests any one who can spare men's used shoes to send them to the food relief depot of the Veterans of Foreign Wars.—*San Diego Tribune*.

# The Last Page

## One Way to Teach Children

The baby pulled brother's hair until he yelled from the pain of it. The mother soothed the weeping boy:

"Of course, she doesn't know how badly it hurts." Then she left the room.

She hurried back presently on hearing frantic squalling from baby.

"What in the world is the matter with her?" she questioned anxiously.

"Nothin' tall," brother replied contentedly. "Only now she knows." —*The Cockle Bur.*

Mr. Goodfellow had dined out six nights in succession. On the seventh night he turned up at home for the evening meal. When he was seated, Mrs. Goodfellow rose and addressed the other occupants of the table:

"Children, we have with us tonight a guest of whom you have all heard, even if you do not know him personally. He is a man who has a reputation for conviviality and cheer in every club and restaurant in the city, and this evening we are to have the honor and pleasure of being numbered among the admirers of his brilliant and entertaining qualities. It is with the greatest pleasure that I present to you—your father!"

## The Needy

I have more food than I can eat—  
They faint with hunger in the street.

I have more clothes than I can wear—  
Their heads, and hands, and feet are bare.

My walls are thick, and warm, and dry—  
Their walls are rain, and wind, and sky.  
My heart knows love of noble souls—  
Their hearts are hungry, thirsty bowls.  
These things let me remember when  
Cries of the needy rise again.

—ALICE FERRIN HENSEY, *New York Times.*

During a Scripture lesson the master told his small class that there would be weeping, wailing and gnashing of teeth among the wicked who passed on to the next world.

"What about those who haven't any teeth?" asked a pert small boy.

"Teeth," said the master austerely, "will be provided." —*Sporting and Dramatic News (London).*

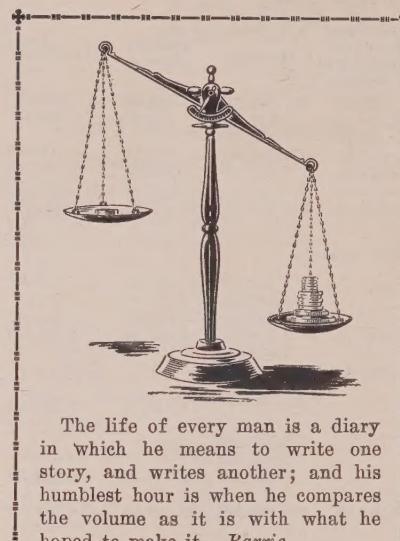
"And you, Willie," said Mother at table, "will you take pie or pudding?"

"Pie," said Willie promptly.

"Pie, what?" Father broke in sharply, to teach him manners.

"Pie first," Willie answered.

A news item in the *New York Herald Tribune* tells of a novel procedure followed by a north of England firm in the payment of its outstanding bills. This was their reply to a dunning letter:



The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he hoped to make it. —*Barrie.*

"You seem unaware of our method of payment. This is how we do it:

"At the end of each month when we see our balance at the bank, we reserve a certain amount for our creditors. We then place their names in a hat and draw up to the amount. The winning creditors are paid.

"If we have any more impertinence from you, your name will not be put in the hat."

## The Hill Road

I think the level road was made  
For luxury and ease,  
But in my heart I grow afraid  
Of things too quick to please.  
Though he who takes the rugged road  
May meet with rock and thorn,  
Yet these will serve as staff and goad  
And banish pride and scorn.

Each trial is a gift bestowed—  
The race is sweet, hard won;  
He finds, who takes the steep hill road,  
Peace, when the journey's done.

—MARGARET E. BRUNER, *Indianapolis Star.*

## And Mamma Was So Pleased

"You must be pretty strong," said Willie, six, to the pretty young widow who had come to call on his mother.

"Strong? What makes you think so?"

"Daddy said you can wrap any man in town around your little finger."

## Whopper

A man had been out fishing, and he was describing to his friends about the exact size of one of the fish he had caught. "What a whopper! It was fully that long," he asserted, spreading his hands far apart, "I never saw such a fish." "Probably not," remarked the friend. —*C. & O. Magazine.*

## Thoughtful

A patient rang the bell of a young dentist who had just started out to practice. The dentist's wife opened the door.

"Can I see the doctor?" asked the patient.

"Couldn't you come tomorrow night?" asked the wife.

"Is he that busy?" inquired the patient.

"No," said the wife, with a winning smile, "but you are his first patient and I'd like to surprise him tomorrow, as it's his anniversary."

The world has a lot of a number of things  
That always are pleasant to see.

Of pretty girls' eyes and blackberry pies  
And roses and pay days and glee;  
And waffles and movies and blue china  
cups,

And bargains and full dinner pails,  
But pleasantest far are nice little pups  
That wiggle and waggle their tails.

A nice little, brown little puppy who is  
Just brimming with wiggles and wags,  
His damp little nose, as pink as a rose,  
Two ears that are pert little rags;  
And half of him shrinking in fear of a  
spank,

And half of him wiggling a plea,  
And all of him ready for any old prank.

There is nothing so pleasant as he!

And how can they say that a creature is  
dumb

That's wise in its own sort of way!  
Although we suppose there's little he  
knows,

Yet O, how he knows how to play!  
He knows how to find all the fun as he  
goes

Through his life in this sorrowing vale,  
And especially we're glad that each little  
pup knows

How to wiggle and waggle his tail!

—Morris Miller, in *Detroit Journal.*

## Well—Er—A—Yes!

The commuter boarded the train to Boston one morning and took a seat next to a rather tight-lipped young woman with snapping black eyes. Near his station it began to rain, and the commuter absent-mindedly reached for his umbrella. Just as his hand touched it an icy voice said, "That is my umbrella."

In confusion he jerked away his hand, mumbling apologetic explanation. He was still blushing when he left the train.

The rain reminded him that his wife had asked him days before to get a half dozen old umbrellas that were being repaired. He got them, boarded the return train. Struggling with his armload he sat down, never noticing that his neighbor was the same young woman he had encountered in the morning. A moment later, when he glanced her way, he met contemptuous eyes.

"You did rather well today, didn't you?" came the frigid voice.

# Are You in the Running?

Do you like to see behind the headlines?

To share the innermost thoughts of great men and women?

To understand the reasons and motives behind forward movements in the religious world?

To move with the onward march of our own brotherhood life?

To keep step with the world outreach of Christian good will?

To hear gossip—good, clean gossip—about names that become people?

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